THE
MONTHLY REVIEW,
For JULY, 1808.

ART. I. *Memoirs of the Life of Mrs Elizabeth Carter*, with a new Edition of her Poems, some of which have never appeared before; to which are added some Miscellaneous Essays in Prose, together with her Notes on the Bible; and Answers to Objections concerning the Christian Religion. By the Rev. Montagu Pennington, M. A., Vicar of Northbourn, in Kent, her Nephew and Executor. 4to. pp. 643. 2l. 2s. Boards. Rivingtons.

IF the triumphs of female genius have usually been confined to the higher productions of fancy, and to the delineation of the finer shades of sentiment and character, examples have not been wanting among women, of a successful exertion of those faculties which appear to be most peculiarly appropriated to the stronger sex. In these troublesome times, we have more than once seen the pen of political and theological controversy wielded by the fairest hands; the abstruse doctrines of mathematical science have been rendered easy and captivating by female instruction; and it is now our duty to record the history of a lady who may be justly styled one of the severest students, and one of the profoundest scholars, of an age which has been distinguished both by industry and learning. Mrs. Carter has long been known and highly respected in the literary world, by the publication of original poems, a translation of Epictetus, and other works. The memoirs of her life, therefore, with farther specimens of her compositions, and selections from her correspondence with many eminent personages, will be received with much welcome, and will be found very interesting. We shall make an abstract of the biography, and subjoin such quotations as our limits will admit.

Elizabeth Carter was born at Deal, in which town her father enjoyed a perpetual curacy, on the 16th of December, 1717, N. S; and at the age of ten, she had the misfortune to lose her mother. It is very remarkable that, though 'her infancy and early youth afforded no promise of her future attainments,' and 'she gained the rudiments of knowlege with great

labour and difficulty,' it was even then her most earnest desire to become learned. 'The slowness with which she conquered the impediments, that always oppose the beginning of the study of the dead languages, was such as wearied even the patience of her father, and he repeatedly entreated her to give up all thoughts of becoming a scholar.' Besides this slowness of acquisition, she had a still more formidable adversary in the constitutional indolence of her habit; and, while she overcame the former by the hope of knowlege and of fame, she was under the necessity of combating the latter by a thousand minute and very singular contrivances. To preserve herself awake for study during a great part of the night, she contracted at an early age a habit of taking snuff; to insure a recurrence to her labours as soon as possible in the morning, she was furnished with alarums; and at a more advanced period of her life, (for, though always an early riser, she never awoke at the proper hour without effort and management,) she had a bell placed at the head of her bed, which the sexton pulled every morning between four and five, 'with as much heart and good will,' according to her own expression, 'as if he was ringing my knell.' In the ardour of literary exertion, moreover, she would chew raw tea and coffee, and bind a wet cloth round her head and apply another to her stomach. We do not know whether many of our readers would be disposed to follow so desperate an example, in pursuit of learning: but, as the great age attained by Mrs. Carter may appear to contradict the received opinion that the health always suffers from the application of such stimulants, it may not be improper to state that they laid the foundation of constant and severe head-achs, which became habitual in her youth, and incurable during life; and which afterward in a great measure disqualified her from pursuing those very studies, for the sake of which they were incurred.

Such ardour and industry could not fail to be crowned with complete success. She made herself mistress of the following languages, which we enumerate in the order of their attainment by her:—Latin, Greek, Hebrew, French, Italian, Spanish, German, (which she studied with a view to a place at Court,) Portuguese, and Arabic. The last mentioned language, indeed, she 'never professed to understand well;' yet she was able to make a dictionary, correcting various mistakes of translators and lexicographers. In mathematical knowlege, she made sufficient progress to become well acquainted with astronomy; and she was particularly delighted with tracing the geography of the antient historians. To her religious duties she was unremittingly attentive, and assiduously read the best sermons,

sermons, and other books of divinity. In her short intervals of relaxation from more laborious study, she found time to keep up a poetical correspondence with Cave, the editor of the Gentleman's Magazine, under her own name of Eliza; and in 1738 she published a collection of her poems, written when she was under the age of twenty. In the same year was completed her translation of Crousaz's Examination of the Essay on Man; and in the next year she gave to the world both that work, and a translation in two volumes of Algarotti's "*Newtonianismo per le Dame*," or "Sir Isaac Newton's Philosophy explained, for the use of the Ladies, in six dialogues on Light and Colours."

The appearance of a young lady scarcely one-and-twenty years of age, possessed of such solid and various attainments, excited very general regard and admiration; which would doubtless have been heightened and increased, had it been known that she owed them to laudable ambition and never-ceasing perseverance, not to the facility of learning, or a juvenile quickness of apprehension. Her acquaintance was generally sought by men of letters and persons of rank; and her biographer has been by no means sparing of their compliments. We are treated with letters from Dr. Johnson, his unfortunate friend Savage, the Countess of Hertford, the Rev. Mr. Walter Harte, author of a life of Charles the 12th, and Mr. Theophilus Rowe, the brother-in-law and executor of Mrs. Elizabeth Rowe. All these are perfectly uninteresting, except that from Johnson, whose strict veracity gives great value to the manner in which he addresses Mrs. Carter. He professes for her a degree of "respect, which he neither owes nor pays to any other." A higher eulogy could not be conferred on a moral and intellectual character.

Even at this period, the fame of Mrs. C. was not confined to her own country; and she received a complimentary epistle in French, and another in French and Latin, from that extraordinary youth Barratier, whose wonderful talents and early death are described by Johnson. These letters shew an unusual command of language in a boy of fifteen, but they are tedious and full of common places. In the second, he speaks of that malady which was consuming him, and soon afterward ended in his death. His father presented a portrait of him, and a copy of his life, to Miss Carter: but we wish that the letter had been suppressed, in which he prefaces his regrets for the loss of his son with some formal compliments and cold apologies for answering a Latin letter in French. It does not appear to us at all necessary to have inserted the notes of a M. Lavalade, respecting the mode of commencing and carrying on the correspondence. Indeed we are somewhat dis-

posed to complain of the editor's great liberality of trifling details: but of his merits we must speak hereafter.

Mrs. Carter's laborious application did not impair her temper, which was kind and lively, nor prevent her from joining in the innocent amusements of her friends. Her person was not unpleasing; her admirers were numerous; and, though she appears at an early age to have devoted herself, like her royal namesake, to virginity, for the sake of paying a more constant attention to those which she considered as the most important objects of existence, one gentleman had certainly the good fortune to engage her affection. Her father had also listened, with some favour, to his proposals: but he forfeited her partiality by publishing a few verses 'which, though not absolutely indecent, yet seemed to shew too light and licentious a turn of mind.' From this time, she never entertained any serious thoughts of matrimony; though several of the most distinguished characters were sometimes reported to be attached to her, as Archbishop Secker, Bishop Hayter, and the Earl of Bath. Among the poems which are now first published, we find some verses evidently relating to a rejected lover, who died abroad:

'TO THE MEMORY OF ———.

OBIIT. OCT. 13, 1742.

'Could modest sense with softest manners join'd
Attract the due attention of mankind,
Unhappy Florio! thy ungentle fate
Had ne'er reproached the wealthy or the great.
In vain admir'd, applauded, and rever'd,
No gen'rous hand thy drooping genius cheared;
It's useless talents destin'd to deplore,
And sink neglected on a foreign shore;
There all thy prospects, all thy sufferings cease,
In Death, the last kind refuge of distress.
'Tho' by the world abandon'd and forgot,
Let one be just and mourn thy hapless lot;
Unlike thy sex whom selfish views inspire,
To pain the guiltless object they admire,
Thy silent truth each teizing suit repress,
And only wished to see another blest.
Tho' cold to passion, true to thy desert,
Take the last tribute of a grateful heart,
Which not unconscious saw thy generous aim,
And gave thee, all it had to give, esteem;
Still o'er thy tomb it's pious sorrows rise,
And *Virtue* sheds the tear which *Love* denies.'

In a second copy of verses, on the same subject, she says that many years had elapsed

'Since

'Since first I breathed the sigh sincere,
And twined the cypress garland round thy tomb,'

and adds the following affecting stanza:

'Perhaps thy gentle spirit still surveys,
With some regard, the object once so dear,
Nor undelighted feels the honest praise
Which Truth bestows on Death's unflatter'd ear.'

The whole elegy breathes much esteem for the object of it, whose name is not recorded.

The most intimate among Mrs. Carter's friends, and the most regular of her correspondents, appear to have been Miss Talbot and Mrs. Montagu. To the former she was indebted for her intimacy with Archbishop Secker, whom she often visited at Lambeth; and by the latter she was introduced into the higher circles of literary and fashionable life. No person ever commanded more of the respect of society, or was treated with greater kindness by her acquaintance. Her friends had expected that Lord Bath, with whom towards the close of his life she had been on terms of intimacy, and in whose company she had travelled to Spa, would bequeath her a handsome provision: but they were disappointed. When, however, his lordship's fortune devolved on Sir W. Johnstone, who then took the name of Pulteney, that gentleman immediately settled on her an annuity of 100l.; which was afterward, in consideration of the pressure of the times, increased to 150l. Mrs. Montagu being enabled, by the death of her husband, who left his whole fortune at her disposal, to assist her friend, she also granted Mrs. Carter 100l. a year, and secured it by her bond. These donations, added to her patrimony, to some occasional legacies, and to the acquisitions made by her several publications, provided her with a competent income; a considerable part of which was uniformly devoted to charitable purposes.

After having obtained in her youth the greatest reputation for learning and abilities, it may seem singular that a long time elapsed before she again appeared at the bar of the public; and still more so, that her only subsequent productions were the Translation of Epictetus in 1757, and a small volume of poems in 1762. They are both too well known to require any observation here: but it will be considered honourable to the good sense of the public at that time, that 1018 copies of the Epictetus were found insufficient for the subscribers, and it became necessary to print 250 more. It sold so well, and the price kept up so remarkably, that, some years afterward, Dr. Secker, then Archbishop of Canterbury, brought a bookseller's catalogue to her, saying, "Here, Madam Carter, see how ill I am used by the world; here are my

sermons selling at half price, while your Epictetus truly is not to be had under eighteen shillings, only three shillings less than the original subscription." That excellent work has been thrice reprinted, twice in her lifetime, in two volumes duodecimo, and since her death in two volumes octavo. The Archbishop entertained some apprehensions that this book might injure the cause of religion, by placing the power of philosophy in too strong a light; and though Mrs. Carter's observations on this subject, in her correspondence with Miss Talbot, are very convincing, yet, in deference to his Grace's scruples, she multiplied her notes and cautions.

The poems attracted a degree of attention, for which we suspect that they were less indebted to their intrinsic merit, than to the previous celebrity of their author, and her numerous connections in the literary world. They were translated, some into French, some into Latin; and they were ushered into the world with considerable pomp and ceremony, having an eulogy in blank verse prefixed to them by Lord *Lyttelton*, (as the name appears to have been written by himself and his contemporaries), and being dedicated to the Earl of Bath, in the following short address:

'My Lord,

'The world will judge the more favourably of this Collection, from being told that it was printed by your desire; and my own scruples about the publication will be the less painful, if you accept it as a testimony of the gratitude and respect, with which I have the honour to be, My Lord,

Your Lordship's most obliged
And most obedient humble servant,
ELIZABETH CARTER.'

Mr. Pennington thinks that this dedication is highly 'creditable to both parties, but more particularly so to Lord Bath,' because it is probable that 'he wrote it himself.' Our readers will not perhaps judge quite so favourably of his lordship's modesty. The editor seems, however, to have formed a just estimate of this lady's poems, when he states that their 'general character seems to be rather ease, correctness, and elegance, than fire or strength.' To their excellent moral tendency they are principally indebted for the station which they still retain in the libraries of the fair. The best of them, in our opinion, was composed on the birth-day which completed the author's eighteenth year: it stands first in the collection here printed, and exhibits great strength of thought and feeling. We should transcribe some portion of it; but, having been long in the hands of the public, it is not to be considered

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as now properly falling under our examination. The following stanzas never appeared before; and we extract them to prove the kind and affectionate disposition of the writer, while they evince her poetic talent:

'Written during the Sleeping of an afflicted Friend.

'Angels of Peace! whose heav'nly whisper cheers
The drooping heart opprest by guiltless woes,
Shed your soft comforts o'er Cecilia's cares,
And lull the beauteous suff'rer to repose.

'Let no sad image of distressful day,
Touch the quick feeling of suspended grief:
Nor hopes that vanish at the morning ray,
Delude her sorrows by a false relief.

'Ye delegated guardians of the good!
While the calm hours of vacant slumber last,
Conduct her fancy to the blest abode,
Where virtue smiles on every trial past.

'When waking life its scene of care renews,
The radiant vision on her mind shall glow,
Inspirit every duty's gen'rous views,
And soften every task below.'

The change of measure in the last line makes it probable that they were not finished.—It is not stated how many editions of Mrs. C.'s poems have been printed.

The life of this lady is not much diversified by incidents; and we are cut off, in the present instance, from a fruitful source of anecdote and depository of character and opinion, by her extreme aversion to the publication, and even to the private communication, of her epistolary correspondence.

'Mrs. Carter expressed a wish to her executor, that her letters should not be published. And in two letters to friends now deceased, she gives the following reasons for it:—"I do not deem any opinion of mine of consequence enough to be brought as an authority, and you have more than once heard me declare my great aversion to being quoted, or having any part of my letters seen by any body." This was in 1766; the other was four years before that time, and is as follows:—"I am perfectly easy in regard to your promise about my letters at present. You may perhaps think it a foolish solicitude about a thing of very little consequence, that I should make a point of their not being shewn now. Indeed I cannot very well explain my own feeling about it. I only know that I could no more write freely to you, with a view to my letters being seen, than I could talk freely when I knew a third person overheard me."

Her motive appears to have been the dread of giving currency to light and rash opinions on the characters of indivi-

duals, and even on moral and religious subjects: but as the editor assures us with the greatest probability that she never indulged in scandal, nor ever uttered a sentiment that was not calculated to do good, it may be thought that he would have been justified in attending rather to the spirit than the letter of her instructions, and might have fairly published any letters that did not implicate particular persons. A few of them he has felt himself at liberty to select, which certainly deserve all the praise of perfect rectitude and propriety; though we did not find those which are addressed to Miss Talbot, nor that lady's answers, on the subject of Epictetus, particularly entertaining *. Her descriptions of her travels to Spa, and the objects and persons that she encountered both there and on the road, form a very pleasing journal; and, since these travels may be regarded as the most considerable event in her life, we shall offer our readers a few of the observations which they drew from her. The party consisted of Lord Bath, the late Dr. Douglas, (afterward Bishop of Salisbury,) Mrs. Montagu, and Mrs. Carter. They landed at Calais on the 4th of June 1763, and returned to Dover on the 19th of September in the same year. They went first to Spa, and then, after a short tour in Germany, proceeded down the Rhine into Holland; and thence, through Brussels, Ghent, Bruges, and Dunkirk, to Calais again. The first impression produced by the *coup d' œil* of a French town is described with animation. Having been ill during the voyage, she adds:

"I grew better after we were set on shore, and well enough before we reached the inn to find myself extremely inclined to laugh at the objects that struck me in passing the streets; and particularly in crossing the market, where I saw such a mixture of rags, and dirt, and finery, as was entirely new to an English spectator. The women at the stalls, who looked as if they were by no means possessed of any thing like a shift, were decorated with long dangling ear-rings. To own the honest truth, however, there is a *politesse*, and an *empressment pour vous servir*, among the lower kind of people here, that is very engaging, and I find quite a pleasure in talking to them. You will wonder how I have found time to discover all this already, but the French rapidity carries one a great way in a short space. There is a little *perruquier*, with a most magnificent queue, belonging to the inn, with whom I am upon the most friendly terms imaginable, and he is

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* An advertisement in the newspapers has just informed us that Mr. Pennington is printing, *in two quarto volumes*, a series of letters between Mrs. Carter and Miss Talbot, and also Mrs. C.'s letters to Mrs. Vesey, which the latter lady requested to have published. This intended large donation has, we confess, rather surprized us, after the preceding statement.

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my second page. My first is one provided for me by my Lord Bath, a little French boy with an English face."—

"At a convent in Lisle is a kind of altar with an image of the Virgin and our Saviour, both with black faces; for which we could get no better reason than that our Lady of Loretto was the same. They bid us get up upon a chair, and peep into a little hole of a closet behind the altar, to see the kitchen furniture of the Virgin: all I remember of the contents was a stove and a little brass kettle. I think nothing but the testimony of my own eyes could have perfectly convinced me of the miserable, trifling fopperies of Popery. Most of the images are such mere dolls, that one would think the children would cry for them. Even the high altars are decorated with such a profusion of silly gewgaw finery, as one would think better adapted to the amusement of girls and boys, than to inspire sentiments of devotion. I feel extremely uncomfortable with hearing bells ringing all day long, without being able to go to church; but I hope this heathenish kind of life will be over when we get to Spa, and we shall have a kind of worship in which I can join."

At Spa, the Prince Bishop of Augsburg was the man of the highest rank, and kept a kind of public table. 'His Highness is extremely well bred, and obliging, and looks like a very quiet, good kind of man; but had nothing of an episcopal appearance in his dress, for he was in a blossom-coloured coat, with an embroidered star on his breast, and a diamond cross; but his behaviour is extremely proper; and it seems, as soon as his guests are withdrawn, he reads prayers himself. He dines at a little after twelve, so the company is dismissed a little after two.' Mrs. Carter seems to have derived no great pleasure from these princely entertainments, of which she thus speaks in another letter:

'The Bishop of Augsburg keeps a table, and invites all the company by turns. We have dined there once, and are to dine there again to-day. The dining with a Sovereign Prince is an affair of more honour than pleasure, and is nothing like society. One circumstance is very awkward to little folks, that the attendants are all men of quality; and we must either choke with thirst, or employ a Count or Baron to bring a glass of water. An *Excellence* with an embroidered star comes to us from his Highness when dinner is upon table, which is half an hour after twelve. I must go and dress for this most serene visit; but was unwilling to lose this post to thank you for your letter.'

There is something very touching in Mrs. C.'s account of a fair incognita, whom she met at Spa, and it is the only occasion on which we observe our sober country-woman treading on the borders of romantic feeling:

'This place grows every day more and more crowded, and I every day less and less attentive to the bustle from the pleasure I find in the conversation

conversation of one person, whom I have lately had the happiness to discover, and who is too ill to have much share in it. I had for some time frequented the Geronsterre without meeting any one among the various nations assembled there, that could much interest or amuse me; but one morning I was struck by the new appearance of a very elegant figure; and in a dress so perfectly neat, that to the honour of our country be it spoken, we took her for an English woman. As she was not able to walk without help, and could not find her servant, Mrs. M. led her to the spring where I was, and then being obliged to rejoin her own company, consigned her over to me. After I had conducted her to a seat, something more than mere compassion induced me to sit down by her, and I very soon discovered something in her very superior to what I had met with or expected to find in this place. We have since conversed with her every day, and every day become more convinced of the extraordinary merit of her character. With the politest manners, and most engaging gentleness, she has a depth of thought, an extent of reading, an elegance of taste, and a sprightliness of wit, that I should never have expected to have found in a *Baronne Allemande*. With all this she discovers a nobleness of principle, and the deepest sense of religion It is by degrees that one discovers the superiority of her understanding, which, instead of producing into full view, she seems to take all imaginable pains to conceal. She speaks French perfectly well, without the least degree of German pronunciation, and expresses herself very readily in Italian. She is extremely desirous of learning English, which she had attempted, by her own account, without success, but upon my procuring an English book for her, I found she could often read nearly a whole page without missing the sense of a single word. There is something so very English in her ideas and sentiments, that I feel fully persuaded she will soon be mistress of our language. She has too much, alas! of the English temperament, for I never saw a more dreadful excess of nervous disorders. Mrs. M. and I congratulate ourselves on the acquition of such a prize, of which nobody in the place but ourselves seems to know the value.'

This lady, whose name was Madame de Blum, is always mentioned in the same affectionate manner by Mrs. Carter, who must have improved her intimacy with her to a great degree, since she obtained her portrait. We hear nothing of her history, but that 'she was an Hanoverian by birth, married to an officer in the service of the duke of Brunswick.'

We have called Mrs. C. our *sober* country-woman, and such she certainly was: but Mr. Pennington says, very truly, that some of her compositions supply indications of cheerfulness and even of merriment; and her epistolary style is frequently marked by expressions that are characteristic both of strength and humour: for example:

"I have seen Princess Ferdinand and her suite at the room, and at the walks, and a most extraordinary sight they are. They are *laced within an inch of their lives*, their stays excessively stiff, and their stomachers

machers of an amazing length, nearly approaching to their chins. But what struck me the most is, that *their features are all at a dead stand.* I really never did see any thing in the human countenance before, that so much realized the fable of the Gorgon. The Princess has a very fine complexion, and is really as pretty as it is possible for her to be with such a stony look; with all this she is excessively lively, and danced three times a day when she was at Aix. Her French pronunciation *écorche les oreilles,* and is absolutely the worst I ever heard. Madam Keith, the *grande Maîtresse,* is the most like one of the folks of this world among the set. She is a Prussian, but *her face has learnt Scotch.*'

Again;

"Prince and Princess Ferdinand of Prussia, among many other great personages, are here. There is something extremely easy and sociable in the etiquette of the German courts—their attendants sit down to table with them, and share their amusements. Their manners are unaffected and agreeable; but their dress so ridiculously stiff, that the first time I saw them all together, they put me in mind of King Pharaoh's court in a puppet-show."

Perhaps, however, the difference was not so great between the English and German fashions of that time, as between the English style of ornament in those days and that which prevails at present.

Mrs. Carter was too good an Englishwoman to mix with the French society at Spa, and too good a protestant to abstain from deriding the mummeries of the Catholic religion. On the former subject she is quite explicit, and quotes the declaration of a lady who had resided in France, 'that she never met with *any one person* while she was there, who had either principle or sentiment: *to her great surprise,* she once thought she had discovered a character possessed of both, but'—the thing was of course utterly impossible; and fortunately for this charitable hypothesis the fact confirmed the theory, for 'upon further inquiry, the lady' (i. e. the lady who had principle and sentiment) 'proved to be a *Canadian.*' On the subject of religion, our traveller occasionally put some questions of rather a dangerous nature to several of the nuns and *chanoinesses,* with whom she had an opportunity of conversing; and the following anecdote may be taken as a sample of the amusement which their answers must have afforded to a hardened *heretic:*

"There is a competent degree of ignorance to be met with on subjects, which, according to their persuasions, ought to be very interesting to them. I was examining the cross of a chanoinesse yesterday, and asked her what the little figure that was in the midst of it signified; she answered it was her patron, Saint Quirin, who had suffered martydrom for his religion. What were the particular circumstances of his history? I cannot tell. What, do you not know the story

story of your own patron? O yes, we have an office for him. Well: under what Emperor did he suffer? I believe it was no Emperor; it was Pope Alexander the *Eighth*. I am not chronologer good enough to know when this pretty chanoinesse's Pope Alexander the *Eighth* lived; but I suspect her patron to be of higher antiquity than any Pope Alexander I ever heard of; and to be neither more nor less than the saint who built Rome, and killed his brother."

In spite of some repetitions which naturally occur in letters written on the same subjects to different persons, the whole account of this journey will be read with satisfaction.

That delicacy, which formed a striking feature in Mrs. Carter's character, amounted to extreme timidity on particular occasions. Her own description of her deportment, when she first became acquainted with Lord Lyttelton, is natural and humorous:

"MRS. CARTER TO MISS TALBOT.

Deal, *May* 3, 1756.

"Will you pity me for a trial I lately went through, from which I received a great deal of honour at the expence of looking, as you have very often seen me do, most grievously foolish? It was no less than a visit from Sir George Lyttelton*. To my great consolation, however, it was very near dark when he came, and I had taken special care not to have candles introduced till I might reasonably hope some few, at least, of the idiot features might vanish from my countenance. By this contrivance, and the assistance of a work bag, from which he must conclude me extremely notable at a time when it was impossible for one to see a stitch, I behaved myself with tolerable fortitude; and if he had staid a quarter of an hour longer, it is very probable I might have so far improved as even to speak articulately. I forget whether I mentioned to you some time ago my taking the liberty of writing to Sir George Lyttelton †, to solicit his favour for a person in singular circumstances of distress. He answered me with a politeness and humanity with which I am sure you would have been charmed; and it is to this correspondence that I owe the favour of his visit."

We shall also insert her report of a stage-coach conversation:

"As Nancy might possibly give you a formidable account of my three fellow-travellers, I think it necessary to inform you, as soon as possible, my dear Miss Talbot, that they did not eat me up, for which I was the more obliged to them, as they seemed disposed to eat every thing else that came in their way. By their discourse I believe they are pilots to the packet boats. One of them in great simplicity gave a very comic account of one of his passengers. He said he had once carried over 'one *Warbritton*, a very old orator, you

'* He was not created a Peer till 1757.'

'† At that time he was Chancellor of the Exchequer.'

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may read about him in the almanacks. He was a Member of Parliament then, but he has been made a Bishop since. As we were upon our passage, he said he would sing me a song, and the song that he sung was *Rogues all.* He is a very old orator, you must have read about him in the almanacks.' Poor Bishop Warburton, to have all his fame reduced to what one may read about him in the almanacks!

"After he had finished all he had to say about the old orator, he fixed his eyes in my face, and asked if I was not one of the Carters; to which I answered, Yes. About half an hour afterwards he looked at me again, and broke forth with some vehemence, 'Why surely you cannot be the lady that is reported to be so well read in the mathematics, that she has puzzled all the naval officers, and a gentleman came on purpose to have a *confer-rence* with her about it.' 'No indeed, Sir, I am not.' 'Was it any of your sisters then?' 'Not that I know.' After many interrogations, he seemed very dissatisfied and unquiet with my answers, and I believe the poor man is to this hour in a perplexity, whether I am the lady that puzzled all the naval officers, and had a *confer-rence* with the gentleman, or not."

Notwithstanding these extracts, and a few more of the same character that might be made, if we were to pronounce on the documents laid before us in the present volume, we should not say that the general turn of her mind was playful or lively. Her religious habits would no doubt inspire her with cheerfulness and composure: but all her principal works are pervaded with a grave style of thinking that approaches to solemnity, and reminds us often of Dr. Johnson's most serious productions, in which his artificial manner of expression was sacrificed to the strong feeling of the moment. Her reflections on making her will (p. 448) are extremely impressive. Her letters to a friend, who had the misfortune to doubt the truth of revelation, on the duty of examining the proofs of it, are remarkable for good sense, strong reasoning, and unaffected language: but we could have wished that the editor had recollected Mrs. Carter's disinclination to publish religious controversy, lest doubts should be excited on some particular points, and had suppressed the "Objections" to various parts of the Old and New Testament, which were started probably by the same friend, and are combated by specific replies. Some of these answers are far from satisfactory, particularly that in p. 575 to the observations made on the devils entering swine. The 'Notes on the Bible' are short, but contain some information, and attest the persevering constancy of her religious studies. The 'Miscellanies in Prose' consist of her celebrated papers in the Rambler, and some other detached pieces, which do not possess any extraordinary merit.

In 1782, that is to say in her sixty-fifth year, Mrs. Carter visited Paris: but the notes taken on this excursion are few and

imperfect; and it would be hardly worth while to advert to this journey, if it were not the last incident that interrupted the quiet uniformity of her life. From that time she divided her year between her own home at Deal, and lodgings that she regularly occupied every winter in Clarges-street, London, with the exception of some occasional visits to friends residing in various parts of the country. The majority of the companions with whom she lived were literary characters of her own sex. In the possession of a comfortable income, and in the enjoyment of all the pleasures of friendship and society, her days glided away in as much happiness as is consistent with that extended age, which must witness the frequent loss of our earliest and dearest connections. After having received various warnings of approaching dissolution, which did not affect her faculties, 'she expired without a groan or a struggle, on the 19th of December 1806,' in the 89th year of her age. During her illness she had expressed her earnest desire that she might be interred, in the most private manner, in the parish in which she should die; and she was therefore deposited in Grosvenor Chapel, an appendage to the Church of St. George, Hanover Square, in which parish she breathed her last. No one will deny the justice of the simple epitaph inscribed on her tomb, which records that she was 'a lady as much distinguished by piety and virtue, as for deep learning, and extensive knowledge.'

Having thus taken our respectful leave of this good and erudite female, we shall not perhaps be accused of violating the *integrity* of our biographical sketch, if we attend for a short time to the character of the celebrated Lord Bath, as it is drawn by Mrs. Carter. He has been a prominent object of public notice, and in contrast to his accomplishments he has generally been accused of great parsimony. Mrs. C. was very much in his company, and certainly appears every where an admirer of him: but some deference may be paid to her judgment, and no accusation can be urged against her veracity. On the subject of this nobleman's death, she laments to a correspondent the privation which she and Mrs. Montagu will suffer by that event, and thus proceeds:

'None of his friends, I believe, will remember him longer, and very few with equal affection. Indeed there was something in his conversation and manners more engaging than can be described. With all those talents, which had so long rendered him the object of popular admiration, he had not the least tincture of that vanity and importance, which is too often the consequence of popular applause. He never took the lead in conversation, nor ever assumed that superiority to which he had a claim. As he was blessed with an

an exemption from many of the pains and infirmities of old age, he had none of its defects. In so many months as I past continually in his company last year, I do not recollect a single instance of peevishness during the whole time. His temper always appeared equal. There was a perpetual flow of vivacity and good humour in his conversation, and the most attentive politeness in his behaviour. Nor was this the constrained effect of external and partial good breeding, but the natural turn of his mind; and operated so uniformly on all occasions, that I never heard him use a harsh, or even an uncivil, expression to any one of his servants.

"The world, without paying the tribute to his virtues, is, I find, sufficiently eloquent upon his faults; and his memory is severely treated. No partiality ought to make one defend what is not to be justified. Yet though his bounty was not equal to the great opportunities which he enjoyed of exerting it, he often did very kind and generous things. I know that a few days before his last illness he gave a hundred pounds to a man whom he knew only by character; and I have heard of many instances of the like sort.

"Indeed I believe his own disposition was naturally compassionate and generous; but his unfortunate connection with a wife of a very contrary disposition, and to whom he was too good-naturedly compliant, had checked the tendency of his own heart, and induced a fatal habit, which he must find it difficult to alter at so advanced an age. Yet he nobly broke through it in paying above twenty thousand pounds of Lord Pulteney's debts, for which there could have been no legal demand on him. I know you will forgive me for saying so much on the subject of a friend for whose memory I shall always retain so high a degree of gratitude and affection. His loss appears so much the more grievous, as his death did not seem to be occasioned by the decay of old age. But God alone knows the proper time for all events."

G. 2.

It remains for us to offer a few remarks on the style in which this life is written. We have already objected to the minute and trivial circumstances occasionally related in it, as the public cannot be supposed to take much interest in them, however they may be treasured up in particular families. We should not have deemed it necessary to divert the reader from the narrative, by stating in a note that 'to Mrs. Montagu's friendship for Mrs. Carter, the author of these sheets is indebted for his Christian name, for many obliging attentions, and for a journey to Paris in 1776:' still less should we have required another note in a distant part of the book, introduced for the express purpose of relating that the said Mrs. Montagu, when performing the said journey, was not sea-sick on the passage from Dover to Calais; and we should fear that the diffidence of Mr. Hawkins Browne would be wounded at finding himself brought before the public, twice in one page, in the character of 'a charming little boy.' (p. 102.) The long

letters from Tunbridge Wells, about Lady A——, are full of witticisms that have lost their point, and might as well have been omitted. Though we are not insensible to the merit of economical exertions in a learned lady, we could have spared this author's laboured panegyric on his heroine, for making *a dozen shirts* (p. 126.); and the complaint against the ravages of the bugs (p. 222.), as well as the ample register of her sentiments in reprobation of smuggling (p. 323). A vast number of the letters have neither use nor ornament, and we must observe in particular that Archbishop Secker appears to much more advantage as a divine than as a man of wit. In the narrative we cannot omit to notice a great want of perspicuity; and a singular method is adopted of introducing the several characters to the reader, by describing their death in the first place, and then recounting the current incidents of their lives. Thus, no sooner is the first acquaintance of Mrs. Carter with Lord Lyttelton intimated, than the author gives the date of that nobleman's death in 1773, and inserts two long letters on that event in the nature of funeral orations; immediately after which we are amused with a most lively picture of his summer at Tunbridge in the year 1756. In the same manner, page 162 contains an account of the exit of Lord Bath, and the rumours that ensued: we naturally supposed that he had "fairly made his will," and quitted the stage altogether, but a very few pages elapse before he sets out on a journey to the continent, 'the youngest, the liveliest, and the healthiest' of the whole travelling company.

We point out these defects, and desire to call the attention of the author to others of the same nature, because they may be easily remedied, not through any wish to detract from the merit of Mr. Pennington, who has executed his task with fidelity and general propriety. A little more time and care will make his life of Mrs. Carter a very attractive piece of biography; and we respect the unassuming modesty of his pretensions, as much as we honour the feelings of gratitude and veneration with which he always speaks of his excellent relative and benefactress.

In the succeeding article, we shall contemplate an intimate friend and sister author of Mrs. Carter, with whom a strict correspondence was maintained, though it does not contribute to swell the pages of this volume.

Den.

ART. II. *The Posthumous Works of Mrs. Chapone.* Containing her Correspondence with Mr. Richardson, a Series of Letters to Mrs. Elizabeth Carter, and some fugitive Pieces never before published. Together with an Account of her Life and Character, drawn up by her own Family. Second Edition corrected, with some Additions. 12mo. 2 Vols. 8s. Boards. Murray. 1808.

WE have perused these volumes with uncommon pleasure, since they display all the good sense and justness of thinking which we were prepared to expect by an acquaintance with the author's former productions, joined to the ease and unreserved frankness which compose the charm of confidential communications. The earlier letters are also distinguished by a brilliancy and a liveliness which are peculiar to the unclouded May of life; and in these we find it very amusing to contemplate the judgments passed on the works of authors who are now considered as classical, but were then awaiting, in trembling apprehension, the doom of public opinion. Richardson, Fielding, Young, Johnson, and many writers of inferior note, pass under the spirited examination of this fair reviewer; whose remarks have, in most instances, received the final sanction of the world at large.

This class of letters is addressed to Mrs. Carter, with whom a very intimate friendship did not prevent her correspondent from differing in many particular sentiments, as well as in their general systems of considering human affairs. The former adopted the severe morality of her friend the *Rambler*, and pronounced the majority of mankind to be depraved and profligate; while the latter was more inclined to attribute the undeniable vices of her fellow creatures to weakness than to any natural propensity to evil, and was ready to make large allowance for unfortunate circumstances and strong temptations. This controversy forms the leading subject of discussion between the two young ladies; and, though we are here presented with only the indulgent side of the question, (Mrs. Carter's letters having probably been destroyed at her own desire,) it is obvious that much spirit and ingenuity were displayed by both. The observations on Louis XIV. will enable the reader to form a pretty accurate judgment of the system adopted by Mrs. Chapone, (then Miss Mulso,) and will prove that her arguments were sometimes followed up with much subtlety, and with all the boldness of metaphysical adventure:

'I am but now reading Voltaire's Louis XIV. which every body else has read long ago. How amazing it is to me that mankind should agree to dignify with the epithets of great and glorious, so black a character! Yet how if this man himself, the scourge

and enemy of human kind, should have been able to persuade himself, or suffer others to persuade him, that he was really acting a laudable and glorious part! Supposing this possible, is he not rather an object of compassion than of hatred, and should we not rather lament human blindness than exclaim against human wickedness? I am fond of this supposition, because it saves poor Louis some part of his guilt. Do tell me I am right, and let me fancy I have found an excuse or palliation even for a conqueror and persecutor.'

To this letter it appears that the stern accuser of human nature replied, by a general assertion that no circumstances could amount to a palliation of vice on the plea of ignorance, because it is possible for every one to discover and understand his duties. "I never can believe (said Mrs. Carter) that the infinitely good God should have placed any reasonable creature in such circumstances, as to be under an impossibility of distinguishing right from wrong, an impossibility of being virtuous, of being happy!" This broad general doctrine is seriously examined in the following judicious sentences:

'Whoever acts agreeably to the best light he is able to obtain, and sincerely desires and intends to do what is right, is virtuous, and will, I doubt not, be happy. But that God has placed many human beings in such circumstances as make it impossible for them to distinguish right from wrong in all cases, and that even some of the wisest men, unassisted by the light of revelation, are liable to mistake in many important points of morality, is I think, undeniably true. It is an argument made use of by yourself, for the necessity of a divine revelation, that man, in his present depraved state, is not able of himself to discover all the truths which are requisite for him to know, in order to the regulation of his moral conduct. And this is certainly true of mankind in general, allowing that some few men, of great abilities, and much leisure from the common occupations of life, have, by slow deductions and laborious reasoning, discovered all the great duties of morality; and though great part of the world is now enlightened by the gospel, yet whole nations still remain in darkness, whom you cannot suppose accountable for all the immoralities which their ignorance, and the superstition they were bred up in, makes them commit, whilst their hearts are perhaps innocent of any evil intention. And though this was not the case of Louis, who must have had opportunities of knowing the truth, yet surely some extenuation of his crimes may be allowed, from the corruption of flattery, and the strength the passions gain by being continually fed and indulged. How plausible every argument appears which coincides with inclination, and how easily the understanding may be dazzled by plausibility, every one must at some period of their lives have experienced. Now, though no one can be perfectly innocent, who from indolence, or any other cause, neglects to employ the whole powers of his mind in the search of moral truth, and the detection of false arguments that tend to mislead his conduct, yet surely he who thus weakly or carelessly suffers himself to be misled, is less guilty than

than he who knowingly and wilfully seeks the hurt and destruction of his fellow-creatures, and defies the commands of the living God. This mitigation of guilt was all I meant to plead for, with regard to poor Louis. But I think much more may be allowed for many of our fellow creatures, who, by the consequences of your argument, would stand condemned. That error may be innocent, both in faith and practice, is, in my opinion, as certain as that God is just and merciful, and will demand an account of no more than he has entrusted his servants with. That he has not made all his human creatures capable of equal perfection, is no more an imputation on his justice, than that he did not make them equal to the angels. The intention of the heart, which only the great Searcher of hearts can know, is surely that by which every individual shall be judged, and it is for this reason, I suppose, that we are repeatedly forbidden to judge and condemn one another.'

It argues a very uncommon degree of modesty that this lady was shaken in the opinion so elaborately and clearly expressed, by the authority of the person with whom she disagreed; and we may be inclined to suspect that the two antagonists might possibly exchange opinions, as the Catholic and Protestant brothers are said to have terminated an angry religious conference by each embracing the other's creed: but our fair moralist was still beset by doubts and perplexities, which are stated in a striking manner in a letter which evidently refers to the before mentioned disputes:

'I think there was always a difference in our opinions concerning the innocence of error. My own has been much staggered by the reverence I have for yours on all subjects of this kind; and I have now no firm and settled opinion about it. The merit of faith, if you confine the sense of the word to mere belief, always appeared to me a point of great difficulty. I wish you would give me your thoughts at large on the subject; particularly I would ask wherein the merit of belief consists? how far is it voluntary? and also, whether you do not think it possible for demonstrable truths to be proposed to a mind incapable of perceiving the demonstration, though willing to receive truth, and this, exclusive of the cases of lunacy and folly?—incapacity must of course be innocent. And there are circumstances which I believe may render a person of sound understanding, incapable of sound reasoning on some one subject; and these circumstances may not be matter of choice, but necessity: as for example, the strong bias of education and early prejudices. Experience shews us how very difficult it is to get the better of these; and the question with me is, whether it is even possible to some minds to get the better of them. When I see the strange absurdities the human mind is capable of, and the infinite variety of opinions that prevail amongst men, I shudder at the thought of condemning any person for his opinion; and yet when I consider that opinion is that which governs all our actions, it should seem that opinion alone constitutes the man good or bad, and that on the due

regulation of our opinions depends all our virtue, or our guilt. In short, I am lost and bewildered in the question, and want your guiding hand to lead me into truth.'

Mrs. Chapone, about this time, had an opportunity of conversing with Dr. Johnson himself on the subject, and was too warmly attached to her cause to be silent in its defence. She tells her friends, to whom she afterward related their conference, that she 'wondered to hear a man, who by his actions shews so much benevolence, maintain that the human heart is naturally malevolent.' He said, however, that 'if he had betrayed such sentiments in the *Ramblers*, it was not with design, for that he believed the doctrine of human malevolence, though a true one, is not an useful one, and ought not to be published to the world:'—on which the fair disputant makes a most pertinent and comprehensive quære, which it would require volumes to answer satisfactorily—'Is there any truth that would not be useful, or that should not be known?'

We little expected to be betrayed, by a review of the correspondence between two young ladies, into a grave disquisition on the moral nature of man; and we are as much surprised as our readers may probably be, at what we have presented to their notice. Wonder is however generally the child of ignorance; and ours, on this occasion, must in candor be ascribed to our want of opportunities of examining the letters that pass between our youthful countrywomen: who still, we doubt not, are more ready to devote their pen to moral and theological inquiries, than to new faces, new dresses, and new music. This is one of the numerous disadvantages, to which we sedentary critics are exposed, by our exclusion from the fashionable world.

The opposite systems of opinion, which our two heroines defended in their early years, appear to have given a tincture to all their discussions on every subject. Miss Carter found the echo of her own sentiments in the gloomy severity of Young's Night Thoughts, and Johnson's Rasselas; while Miss Mulso is astonished that the former should conceive himself a poet, and thinks that the latter 'ought to be ashamed of publishing such an ill-contrived, unnatural, unfinished, and uninstructive tale.' On the other hand, the tenderness and pathos of Richardson give him an entire command over the yielding heart of Miss Mulso; while her graver friend indulges in some irreverent sarcasms, that would have been considered as little short of blasphemy by the côterie of his female worshippers. The infallibility of his judgment is not indeed admitted by his defender, who takes the liberty of attacking

him with vigor and success on his high notions of parental prerogative, and founds her argument on the principles of Locke respecting the nature and ends of authority in general. It may be questioned whether the editor of these volumes has not been guilty of something approaching to a *bull*, in calling letters on one side only a *correspondence*; and we regret extremely that those of Richardson have not been produced. He appears to have been driven successively from all the posts which he occupied, by his acute antagonist: but even if his pleading consisted merely of loose illustrations, drawn from real instances, the relation of such facts by his graphic pen must have been found highly entertaining. Her remarks on the effect of the paternal curse strongly mark her sagacity, good sense, and ingenuity; and the manner of them proves that Richardson had all the indecision of lingering prejudice, and all the tergiversation of one who is ashamed of defending exploded doctrines, without being yet convinced of their mischief or absurdity.

It is with pain and reluctance that we turn from the agreeable task of contemplating the works of this admirable writer, to detail the melancholy events of her life. No one was ever more called to practise those virtues which she had laboured to acquire. After many delays, occasioned, it seems, by some difficulties in regard to family arrangements, she was united, in her thirty-third year, to Mr. Chapone, for whom she had long cherished a warm attachment. Their mutual affection is said to have been unbounded, and their happiness complete, notwithstanding that degree of confinement in their pecuniary circumstances, which may perhaps, according to the proverb, tend to alienate the hearts of the sordid and selfish, but which is certainly favourable to a real and disinterested affection. Mrs. Chapone still continued her epistolary intercourse with her friends, particularly Mrs. Carter, to whom she thus expresses herself: 'I have more hours to myself than I wish for, for business usually allows me very little of my husband's company, except at meals. This I should be inclined to lament as an evil, if I did not consider that the joy and complacency with which we meet, may probably by this means last longer than if we could be always together.' These hours of solitude afforded opportunities of study, which were not neglected, nor was the pen of criticism thrown aside. Her sentence on the letters of Mrs. Elizabeth Rowe is very just, and the terms in which it is couched may be thought to have some reference to the writer's state of mind at that period:

"Her descriptions of the state of the blessed are after my own heart, and exactly suit the rovings of my own fancy. She treats us

too with some pretty poetry, here and there, on that subject. But her devotion is too poetical for me, and savours too much of the extravagancies of the mystics. When I hear persons addressing the Supreme Being in the language of the most sensual and extravagant human love, I cannot help fancying they went mad on a disappointment of that passion, when it was placed more naturally. This however, was not Mrs. Rowe's case, for I think she was remarkably happy in marriage. I am the more surprised that her affections broke out into such wild torrents, since they had a free course in their natural channel. I know she is a great favourite of yours, and perhaps, you will hardly forgive this censure.'

In the letter before quoted, she tells her most intimate correspondent—'If you *can* love a *man*, I expect you will love him (Mr. Chapone), if ever you know him thoroughly;' but we imagine that this lady had never the pleasure of witnessing the mutual esteem of her husband and her friend; the former of whom, 'within ten months after they were married, was seized with a fever, which was, from the beginning, pronounced fatal, and terminated his existence after a week's illness.' The attentions of his wife were unremitted, her affliction at his death was extreme, and her health received a very severe shock, from which her nerves never entirely recovered. The consolation of her friends, and the resignation of her mind, could not restore her spirits to their original composure: but in the family of her second brother, who resided at Thornhill, near Wakefield, she attached herself to her eldest niece, and diverted her melancholy by giving those valuable lessons for the improvement and regulation of the mind, which were afterward so generally approved under the title of her Letters. 'They were published in 1773, in consequence of the earnest persuasions of Mrs. Montague, and other friends, and immediately obtained the high degree of favour which they deserved. Numerous were the applications for the acquaintance of the author of such a work, and there were some, who, understanding her circumstances were not affluent, hoped to obtain her assistance in the instruction of their families: but to proposals of this nature she never would listen.'

From this period, the history of Mrs. Chapone consists of little more than an enumeration of the friends who were taken from her, year by year. She had the misfortune of surviving nearly all those to whom she was most tenderly attached: but perhaps it is to be considered in the light of a blessing, that, after having done so, she survived her own faculties. It was considered as advisable for her to leave London in the year 1800; and she retired with her youngest niece to Hadley, where she had the advantage of the near neighbourhood of Mrs. Burrows, an old and dear friend, and a member

member of a family with every part of which she had been for many years connected by ties of the closest intimacy. 'At times she was unconscious of the presence of her friends: but at others nature seemed to revive within her, and she would occasionally astonish them with even brilliant sallies of her genuine vivacity:

'In October 1801, Mrs Chapone completed her 74th year. On the christmas-day following, without any previous illness, having declared herself unusually well the day before, she fell into a doze from which nothing could arouse her, and which the medical gentleman who attended her immediately pronounced to be the forerunner of death; and at eight o'clock in the evening, without one apparent struggle or sigh, she breathed her last in the arms of her niece, still attended by her unremitting friend Mrs. Burrows.'

The principal pleasures enjoyed by Mrs. Chapone, during the melancholy years of her premature and long widowhood, were derived from cultivating her literary taste, and enjoying the society of those whose conversation was capable of ministering to its gratification. Her acknowleged talents, and the useful exertion of them, made her a welcome guest in the assemblies of the great, the learned, and the wise. We should have thought that her letters might have supplied more ample food for the love of anecdote: but there may be sufficient reasons for not indulging that appetite to a greater extent. The following portrait stands almost single: but it represents a very extraordinary original, and is drawn with skill and spirit:

"The Abbé Reynal dined at Mrs. Boscawen's, Glanvilla, about ten days ago, and she was so obliging as to ask Mrs. A. Burrows and me to meet him in the afternoon. I was exceedingly entertained, and not a little amazed, (notwithstanding all I had heard about him) by the unceasing torrent of wit and stories, not unmixed with good sense, which flowed from him; he had held on at the same rate from one at noon, (when he arrived at Glanvilla) and we heard that he went the same evening to Mrs. Montagu's, in Hill Street, and kept on his speed till one in the morning. In the hour and half I was in his company, he uttered as much as would have made him an agreeable companion for a week, had he allowed time for answers. You see such a person can only be pleasing as a thing to wonder at once or twice. His conversation was, however, perfectly inoffensive, which is more than his writings promise: his vivacity, and the vehemence of his action, (which, however, had not any visible connexion with his discourse) were amusing to me, who am little accustomed to foreigners. Mrs. Boscawen is a very good neighbour to us here, and a most delightful companion every where. I never knew her in finer spirits than of late. One could not but make a comparison much to her advantage, between the overwhelming display of the abbé's talents, and that natural, polite, and easy flow of wit and humour which enlivens her conversation."

We close this interesting work with a confident and cordial recommendation of it to every reader who can either think or feel.

Den.

ART. III. *Horæ Biblicæ;* being a connected Series of Notes on the Text and Literary History of the Bibles, or Sacred Books of the Jews and Christians; and on the Bibles or Books accounted sacred by the Mahometans, Hindus, Parsees, Chinese, and Scandinavians. 8vo. Vol. I. fourth Edition. Vol. II. 2d Edition. 18s. Boards. White. 1807.

IT affords us much satisfaction to announce an enlarged edition of this learned and useful work, which proceeds from the pen of a gentleman of the law, (Mr. Butler, of Lincoln's Inn,) who, according to his motto*, prosecutes critical theology as an amusement, and who rivals many divines in his knowlege of the Sacred Scriptures. On former occasions, (see M. R. Vol. xxvii. p. 210. N. S. and Vol. lv. p. 160. N. S.) we paid our respects to this lay-theologian; who displays on the knotty points of Biblical research that neatness and that precision of statement, which are so peculiar to gentlemen of the legal profession, and who sums up evidence *pro* and *con* with a fairness which is highly gratifying to searchers after truth. Having, in the articles above mentioned, enumerated the principal contents of these volumes, we can only advert, in this place, to the additions which stamp a peculiar value on the present edition. The whole work appears to have been carefully revised; and we find that Mr. Butler is strictly correct when he observes, Vol. I. p. 66, that 'the Jews themselves have never admitted the vowel points into the rolls or manuscripts used for religious worship in their synagogues, though they are inserted in the books for the common people.'

previous

In our ~~last~~ notice of the *Horæ Biblicæ*, we transcribed the summary of the contents of the first volume, divided into XVII sections; the last of which consisted of 'general observations on the nature of the various readings of the sacred text, as far as they may be supposed to influence the questions respecting its purity, authenticity, or divine inspiration.' This section, or chapter, Mr. Butler appears to have considerably augmented. After having applauded the useful and magnificent exertions which have been made in this country for the purpose of obtaining the sacred text in its utmost purity, by the publication of Bishop Walton's Polyglott, of Dr. Kennicott's Edition of the Hebrew Bible, of *fac similes* of the

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* *Le changement d'étude est toujours un délassement pour moi.*
D'AGUESSEAU.

Codex

Codex Alexandrinus and the *Codex Bezæ*, or *Canterborgiensis*, the former by Dr. Woide, and the latter by Dr. Kipling; and having expressed the impatience of the learned public, for the completion of Dr. Holmes's edition of the Septuagint; he relates a circumstance in which our zeal in the cause of charity is as conspicuous as our zeal for the faith. We shall state it in Mr. Butler's own words:

'Yet, useful and magnificent as these exertions have been, an edition of the New Testament has lately appeared in this country, which, in one point of view, eclipses them all. It has been our lot to be witnesses of the most tremendous revolution that Christian Europe has known: a new race of enemies to the Christian religion has arisen, and shaken every throne, and struck at every altar, from the Atlantic to the Don. One of their first enormities was, the murder of a large proportion of their clergy, and the banishment of almost the whole of the remaining part. Some thousands of those respectable exiles found refuge in England. A private subscription of 33,775l 15s. 9½d. was immediately made for them. When it was exhausted, a second was collected, under the auspices of his Majesty, and produced 41,304. 12s. 6½d. Nor is it too much to say, that the beneficence of individuals, whose charities on this occasion were known to God alone, raised for the sufferers a sum much exceeding the amount of the larger of the two subscriptions. When, at length, the wants of the sufferers exceeded the measure of private charity, Government took them under its protection; and, though engaged in a war, exceeding all former wars in expence, appropriated, with the approbation of the whole kingdom, a monthly allowance of about 8000l. for their support; an instance of splendid munificence and systematic liberality of which the annals of the world do not furnish another example. The management of the contributions was entrusted to a committee, of whom Mr. Wilmot, then one of the members of Parliament for the city of Coventry, was president: on him the burthen of the trust almost wholly fell; and his humanity, judgment, and perseverance in the discharge of it, did honour to himself and his country.

'It should be observed, that the contributions we have mentioned are exclusive of those which were granted for the relief of the Lay Emigrants.

'So suddenly had the unhappy sufferers been driven from their country, that few had brought with them any of those books of religion or devotion, which their clerical character and habits of prayer had made the companions of their past life, and which were to become almost the chief comfort of their future years. To relieve them from this misfortune, the University of Oxford, at her sole expence, printed for them, at the Clarendon Press, two thousand copies of the Latin Vulgate of the New Testament, from an edition of Barbou; but this number not being deemed sufficient to satisfy their demand, two thousand more copies were added, at the expence of the Marquis of Buckingham. Few will forget the piety, the blameless demeanor, the long patient suffering of these respectable men. Thrown on a sudden

sudden into a foreign country, differing from theirs in religion, language, manners, and habits, the uniform tenor of their pious and unoffending lives procured them universal respect and good will. The country that received them has been favoured. In the midst of the public and private calamity, which almost every other nation has experienced, Providence has crowned *her* with glory and honour; peace has dwelt in her palaces, plenty within her walls; every climate has been tributary to her commerce, every sea has been witness of her victories.'

On the rashness of the German literati, as scripture critics, and on their propensity to adopt extreme opinions, some temperate animadversions are subjoined.—An additional or XVIIIth section closes the first volume of the impression now before us, in which 'some account is given of the principal authors of whose labours the writer has availed himself in this compilation.' The theological student will feel himself obliged to Mr. Butler for the references which this part of his work contains.—Of the second volume, also, the bulk is augmented: but we question whether the palpable fiction of 'a Great Council of the Jews assembled on the plain of Ageda, in Hungary, about thirty leagues from Buda, to examine the Scriptures concerning Christ, on the twelfth of October 1650,' merited the labour which Mr. Butler has bestowed on it in a dissertation prefixed, or a place in an Appendix to his *Horæ Biblicæ.*

We are not disposed, however, to extend a similar remark to his short historical outline of the disputes respecting the authenticity of the *Three Heavenly Witnesses*, 1 John v. 7. addressed in a letter to Mr. Herbert Marsh. This paper contains a very clear and satisfactory view of the subject, which is arranged under the following heads:

'I. Some account of the State of the Question; II. Of the History of the General Admission of The Verse into the printed Text; III. Of the Principal Disputes to which it has given rise; IV. An enquiry whether the General Sense of the text is affected by the omission of The Verse; V. Some account of the argument in favour of its authenticity from Prescription; VI. Some account of the arguments against it from its absence from the Greek Manuscripts; VII. Of the answers to those arguments, from its supposed existence in the Manuscripts of Valla; VIII. from its supposed existence in the Manuscripts of the Complutensian Edition; IX. from its supposed existence in the Manuscripts used by Robert Stephens; X. Some observations on the argument arising on its not being inserted in the Apostolos or Collection of Epistles read in the Greek Church; XI. On its not being inserted in the Oriental versions; XII. On its not being inserted in the most antient Latin Manuscripts; XIII. On the silence of all the Greek Fathers respecting it; XIV. On the silence of the most antient of the Latin Fathers respecting it; XV. Some account will then be given of what has

has been written respecting its first introduction into the Greek and Latin Manuscripts.'

Under the fourth head, the author observes,

'The ascertainment of this fact will establish a strong argument for or against the internal evidence of the Text. This is an enquiry of some nicety; the verse is obscure, is susceptible of more than one construction, and the partisans of each opinion, have attempted to fix that sense on it, which best suits their cause.

'This much must be granted, that the Verse is not absolutely necessary to the sense of the text. Without it, the text will stand as follows. "Who is he that overcometh the world, but he, who believeth that Jesus is the Son of God? This is he who came by water and blood, even Jesus the Christ; not, by the water only, but by the water and the blood. And it is the Spirit who witnesseth: because the spirit is truth. Thus there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one."

'Whatever be its right construction, the sentence is compleat and perfect in itself. Jesus, the Christ, is the person to whom testimony is borne; the spirit, the water, and the blood, are the witnesses bearing testimony to him. Thus, without further aid, the construction and meaning of the sentence are compleat. The verse therefore is not essentially necessary to the text.'

When an appeal is made to the authority of MSS. the adversaries of the verse are very triumphant:

'They say, that there is hardly a library in Europe, in which the *Manuscripts of the Greek Testament* have not been examined, in order to determine, whether the Verse really proceeded from the pen of St. John; and that the result of this long and laborious examination is, that, of all the Greek Manuscripts of the Catholic Epistles, now extant, of which more than a hundred have been quoted by name, independently of those which have been quoted in the aggregate, (as where Dr. Griesbach, Professor Birch or Professor Alter speak, at large, of all the Manuscripts they have seen), the passage has been discovered in one Manuscript only,—the Codex Montfortianus, which is neither of sufficient antiquity nor of sufficient integrity, to be intitled to a voice in a question of sacred criticism.

'This, the advocates of the Verse generally admit;—but reply that, though no such Manuscript be now extant, there existed formerly Greek Manusciipts, which contained the Verse,—for which they cite those, which were in the possession of Valla, the Complutensian editors, and Robert Stephens.'

Another strong argument against its authenticity is adduced from its having been never quoted by the Fathers, and its adversaries thus account for its interpolation into the text of the manuscripts:

'The mystical interpretation of the 8th verse, which some of the Fathers adopted, was, as they alledge, frequently inserted in their commentaries,

commentaries, and sometimes in the margin of their copies: by degrees it slid from the margin into the text; insensibly it came to be considered as part of it: at first, it appeared sometimes in one form, and sometimes in another, and was inserted sometimes before, and sometimes after the eighth verse: at length the dignity of the subject gave it a precedence over the eighth verse; and thus it came to be considered as the seventh verse of the chapter. Probably it had gained a place in no Manuscript, as part of the text till some time after the death of St. Austin: and the eighth century may be considered as the æra of its final settlement in the Latin Text.

'From the Latin Text it was transplanted into the Greek. At the General Council of Lateran, held in 1215, the Verse was quoted from the Greek. The Acts of the Council with the quotation of the Vulgate, were translated into the Greek, and sent to the Greek churches. About a century after this period, the Greeks began to quote the Verse; *the first Greek writers who have quoted it, are Manuel Calleas, who lived in the fourteenth, and Bryennius, who lived in the fifteenth century*; and it is observable, that, when the passage first appeared in Greek, it presented itself under as many different shapes, as when it first made its appearance in Latin.'

With all possible fairness and strength, the arguments in favour of the authenticity of the verse in question are stated by Mr. B.; and he lays great stress on the circumstance of its insertion in the Confession of Faith presented by the Catholic Bishops to Huneric in 484: but we believe that all Scripture Critics are now thoroughly persuaded that the verse is spurious; and that, after the labours of Porson, Marsh, and Griesbach, they do not expect to see the question farther agitated. If, however, this passage be excluded from the sacred text, it is a matter of pleasing reflection that the controversy concerning it has been of essential service to Biblical criticism; having, as Mr. B. remarks, 'led to a minute discussion of several curious and interesting topics of literary history, particularly the rules for judging of the age of Manuscripts, the nature of Manuscript collations, the different merits of the principal editions of the Old and New Testament, the early versions of them, and the characters of the different persons, by whom they were edited or published.' It may in short be adduced, among a variety of instances, in proof of the beneficial effects which result from a patient and full examination of a subject. Though we may not always obtain the object of which we are in pursuit, we shall perhaps secure something abundantly more valuable.

Mo-y.

ART. IV. *The Exodiad.* A Poem. By the Authors of Calvary and Richard the First 4to. pp. 425. 1l. 10s. Boards. Lackington and Co. 1808.

AN impression remains on our minds, after the perusal of the whole of this poem, similar to that which was produced by the portion of it which recently came under our notice*. The task appears to us too easy for men of proud genius; while the liberty which is taken with sacred history, in order to effect a resemblance of poetry, is not gratifying to the serious christian. At the conclusion of the seventh book, the authors introduce themselves to their readers *in propriis personis*, and

> ' ask if those
> Who trace us in th' inspir'd historian's page,
> Will say that faithfully we have detail'd
> Our sacred author: this if we have done
> And done with that simplicity of style
> Which is our dearest study to attain,
> Who, even in this philosophizing age,
> Will cavil at a prophecy, that tells
> Through Pagan lips the coming of our Christ ?'

Surely no one will cavil at a faithful exhibition of the Mosaic narrative, and at the introduction of those passages into the Exodiad which point to a future dispensation more glorious than that of the law: but the question is whether *they* can be said to have ' faithfully detailed their sacred author,' who have inserted matter not to be found in the original record; and who have endeavoured from the store of the imagination to supply the deficiencies of history, and to expand a few short verses into several hundred lines? Numbers xiii. 17—30 is spun out to such a length as to occupy the whole of the fifth book, which treats of *the expedition of the twelve spies and their return to Kadesh Barnea.* As Moses sent the spies to discover the nature of Canaan, and the military state of the inhabitants, it must be presumed not only that he delivered a prepared speech to them on the occasion, but that Caleb and Joshua, who were at the head of this enterprize, made also various orations as circumstances occurred, and endeavoured to resist by their eloquence those of the spies who were desirous of giving a discouraging report. Now all these supposed dialogues the poets before us have supplied, and they moreover detail the particulars of this exploring expedition; informing us of the visit of the spies to the shores of the Asphaltic lake, which is *delicately* termed ' a

* See M. R. Vol. liv. N. S. p. 78.

black

black Tartarian vomit,' of their plucking the apples of Sodom, of their encountering Lot's wife in the form of 'a transparent pillar of salt,' and of their finding at Bethel the very stone which Jacob made his pillow. With the exception of the fabulous apples of Sodom, these incidents might have occurred in their journey, but the insertion of them is not authorized by the account of the Jewish Lawgiver; and the same may be observed of the fictitious dialogues of which the greatest part of this volume is composed. Our great poet has attempted, in his *Paradise Regained*, to furnish us with the speeches which passed in the Wilderness between our Saviour and the Devil: but we believe that few peruse this poetic supplement to the Gospels with any pleasure, and we should have thought that the failure of MILTON would have discouraged *Sir James Bland Burges* and *Mr. Cumberland.*

Most invention, as we have before remarked, is to be found in that part of the work which introduces "Chemos, the obscene dread of Moab's sons." This demon is the Satan of the poem, and is closely copied from its prototype in the *Paradise Lost.*

Will not the following passage remind every reader of Milton's celebrated description of his hero, B. I. 592, &c.:

'His visage now display'd
Tarnish'd magnificence, that dimly show'd
A faded remnant of his splendor past:
Fall'n spirit though he was, there yet emerg'd
A ray of majesty, not quite eclips'd.'

As far as 'simplicity of style' is concerned, we are ready to allow these gentlemen some praise. The conceptions are natural, the language is not laboured, and the speeches are in general adapted to the characters of the speakers as well as to the situations in which they are supposed to be placed. We shall deduce a few specimens: but we must first report the contents of the remaining books of this partnership poem.—The sixth book relates *the tumult occasioned by the report of the spies and the destruction of Korah, Dathan, and Abiram.* In the seventh, 'Moses pronounces sentences upon the rebellious people—The evil spirits are dispersed—The period of the Israelites abode in the wilderness being passed, Moses gives order for their march towards Canaan—The gods of the idolatrous nations assemble on the mountains of Abarim, where Chemos resorts to them—Balak, King of Moab, holds a council with the confederate kings—Balaam arrives at his camp, and delivers his prophecy, and blesses Israel, whom he was called upon to curse—His predictions are disregarded,

and a battle becomes inevitable.' The argument of the eighth and last book is, 'The discomfiture of the Pagan host—The death of Balak—Joshua destroys the Grove of Chemos—Has an interview with Balaam—Chemos, driven to the infernal regions, seeks protection of Satan—Satan contends with the Archangel Michael for the body of Moses—Moses ascends Mount Pisgah—Addresses his last speech to Joshua and the People—Dies, and the Poem concludes.' The speech of Joshua to the Israelites, on his return from exploring the land of Canaan, is thus conceived:

"Princes, the land, that we were sent to search,
Is strong, and rich in produce. We have made
A circuit, wide as our commission went,
Clear from the confines of the Syrian realm
To Tyre and Sidon on the Western sea.
Azor and Salem, of our pagan foe
Imperial cities, jointly we beheld;
But Hebron, seat of Abram and his sons,
By Caleb aud myself alone was seen.
I state not this, as glancing blame on these,
Who shar'd our labours; ample was the plea
For their detention; but if they shall tell
Of giant Anakim, as chance they may,
And fearfully describe their monstrous bulk,
They speak not from the evidence of sight,
As I and Caleb may. The men are tall,
Misshapen, huge, a burden to themselves,
And such as only, when at distance view'd,
May catch the warrior's eye, but, in the charge
Of battle, will be fac'd without alarm.
Of Jabin's host we took a near survey;
A multitude it was of various hordes,
The gathering of the nations; but a mass
So ill compacted, formless, and inert,
Their very numbers, which should be their strength,
Were in effect their weakness. Such our foe,
And such the slight account I hold of them,
Their armies and defences: sure I am,
Let Israel only to itself be true,
Their kings, their cities, and their gods shall fall
Before the armies of the living Lord."

Caleb also makes an oration to the same purpose, in reply to Shammua and Gaddiel.

To shew with what success the Miltonic diabolical language is imitated, we transcribe the speech of Chemos to the gods of the idolatrous nations assembled on the lofty summits of Abarim, after the destruction of Korah and his associates:

"Hither,

" Hither, ye fearful ministers of Him
Whom hell's stern legions fruitlessly oppose,
Hither in all your attributes of fire,
Earthquake and storm and pestilence repair,
And, like those suff'ring wretches, o'er whose heads
The solid earth, so late disparted, clos'd,
To the deep centre hurl me! From your clouds,
With angry vapours charg'd, let thunders break,
And vollied lightnings blast me! Blow, ye winds,
And through the dark and trackless void of space,
Oh plant me on creation's utmost verge,
Where haply shelter'd from the searching ken
Of that Omnipotence, which mocks my toil,
Chaos may shrowd my shame! It will not be!
The pow'r, 'gainst whom we league, will not rel
He that made all things, hath not made a placeent
Where his discarded angels may repose:
Nor will my torments pause; too deeply lodg'd,
The fest'ring poison must devour my heart;
The recollection of departed bliss,
The strong conviction of unceasing pangs,
For ever are my portion. His decree
Immutable has pass'd: in him no change,
In us there is no hope but to pursue
With wrath eternal his selected race;
And though no Korah live to aid our cause,
And spread rebellion through his favour'd tribes,
Yet when our altars blaze through every tract
Of the wide world, whilst here his Levites hymn
Faint hallelujahs in the desart air,
Good hope, though our angelic thrones be lost,
Still we may wage more equal battle here;
And from the myriads of dependent orbs,
That circle through the infinite of space
Round his resplendent throne, may rescue one,
And be the lords of earth, as he of heav'n!"

Parodying, or rather copying Milton, these fiends are subsequently exhorted 'to rouse and defend their thrones, *or be for ever lost.*'

With what propriety Balaam is represented as an idolater, (p. 365.) we are at a loss to divine, since the sacred page does not so describe him: but his speech to Balak is not an unfaithful transcript of the Jewish historian:

" From Aram, from the mountains of the east,
The King of Moab summons me to curse
Thee, Jacob; and thee Israel! to defy.—
How shall I curse him, whom God curseth not,
And how defy whom He hath not defied?
Behold, I have received command to bless;

From

From God, the sole, eternal Lord of all,
Came forth the word; from the great source of truth,
Who knows not error, nor repentance needs.
Hath He not said, and shall He not fulfil?
In Jacob God hath not beheld offence;
In Israel no perverseness hath He found;
But, in His cloudless majesty array'd,
Their ever-present God supreme He reigns:
His voice is heard amongst them: His right hand
From their Egyptian bondage set them free.
I see them from the summit of the rocks,
Countless in number, matchless in their strength.
Who shall affront their vengeance? All their foes
Shall they consume, and utterly destroy:
Distinct, appropriate empire shall they hold,
Unnumber'd with the nations, and unmix'd,
Oh favour'd race, how goodly are thy tents!
Not more luxuriant spread the winding vales,
Not more superb the garden's varied pride,
Less beautiful the clustr'ing aloe's bloom,
And less stupendous the vast cedar's height.
He, who shall bless thee, shall of God be blest,
And he, who curseth, be himself accurst.
Oh! that my latter end like thine may be,
Serene in righteousness, confirm'd in hope!—
But ah! what wonders burst upon my sight!
The clouds which veil'd futurity pass off,
And unborn nations croud upon my view.
All-power'ful God! support me, or I faint!
Now, now, they rush upon me—now they fade—
I shall, I shall behold Him, but not now—
Hereafter shall I see Him, but not nigh—
A star from out of Jacob shall appear—
A sceptre out of Israel shall arise—
Moab's romotest quarters shall it smite,
And Seth's devoted race shall be destroy'd—
Captive shall Idumæa's sons be led—
Esau the yoke of servitude shall bear—
Where now is Amalek? His latter end
Is desolation. He, that once was first
And mightiest of the nations, is no more—
Israel shall triumph. Jordan's stream they pass—
I see them in the promis'd land—they reign—
They flourish—they decay—Assyria's host
Invade—assault—defeat bear them away—
'Gainst Ashur and the progeny of Shem
Grecia her conq'ring armaments sends forth—
O'er vanquish'd realms the Roman eagle soars—
The nations fall before them. But it fades!—
It vanishes!—and darkness veils the rest!"

Some liberties are taken with scripture proper names, without any apparent reason. *Engeddi* is transformed into *Engaddi*, and *Adonibezeck* into *Adonizedeck*.—When these gentlemen profess to aim at simplicity, the reader will expect the occasional occurrence of tame lines, and he will not be disappointed.

Mo. V.

ART. V. *Construction of several Systems of Fortification;* for the Use of the Royal Military Academy. By I. Landmann, Professor of Fortification and Artillery. 8vo. pp. 103. and Folio Plates separate. 13s. Egerton. 1807.

MR. Landmann tells us that 'this work contains the method of constructing several systems of fortification, to form a series of plans, serving as an illustration of the course of lectures given in the Royal Academy.' The plates are twenty-six in number, and are stitched together by themselves. After having alluded to the drawings that are to be made from them on half-sheets of imperial paper, the mode of representing works of earth and masonry, wet and dry ditches, profiles of earth and masonry, bridges, &c., and of the different colours, he proceeds in plate 1. to give the construction of Vauban's first system on three sides of a hexagon. This is not, however, that celebrated engineer's first method, any farther than it relates to the outline of the body of the place; for it differs essentially in various other respects from the account given of that method both by Mr. Muller and others, and particularly from that which was taken from a French book and published by the Abbot Du Fay, with the approbation of Marshal Vauban himself.

In the first place, Mr. L. constructs the great ditch at the flanked or saliant angles of the bastions, only 18 toises wide, instead of 20; and he makes the faces of his ravelin, even when it wants flanks, meet if produced the faces of the bastions 5 toises from the epaules or shoulders, instead of the shoulders themselves, or the faces, 3 toises only from the same. He determines the saliant angle of his ravelin by intersecting the perpendicular produced with a radius equal to 185—30 $\sqrt{10}\times$ toises from the angle of either flank: thus making the capital of that work less by at least 8 toises than it is according to Vauban's first method, and considerably increasing the obliquity of the defence of its ditch by the faces of the bastions. He also places his tenailles 5 toises from the flanks instead of 3 only as in that method, and in the direction of the lines of defence, without taking any notice of two other sorts of tenailles with flanks that have frequently been used in it.

The thickness of the rampart, both of the body of the place and of the ravelin, is likewise, according to his very erroneous construction of Vauban's first system, different from that which the Marshal actually allowed for the ramparts of these works. The breadth of the covert way, and the lengths both of the faces and demi-gorges of the places of arms in it, vary from the dimensions which that engineer assigned for them in his first method. Yet, notwithstanding these essential differences, Mr. Landmann calls his construction that of Vauban's first system. This, however, is not all. He even commits a palpable absurdity in his construction of what he calls that system: for in page 16, referring to Fig. 1. Plate A, or to Fig. 1. in the 25th plate, and speaking of the outline, he says; 'make the flanked angles I A E, F B K, equal to 110°.' Now it is evident that there is no polygon whatsoever, which by Vauban's first method can give the saliant or flanked angle of the bastion equal to 110°: for if n denote the number of the sides in any polygon above the pentagon, that angle will be generally and truly expressed within a second by $143° 7' 48'' - \frac{360°}{n}$, as has been shewn, we believe, by Mr. Glenie, in his account of the methods that have hitherto been proposed by the principal writers on fortification. By equating this expression to 110°, we get $n = \frac{360°}{33° 7' 48''}$, which equation clearly shews that n cannot be an integer or whole number; and that there does not of course exist a polygon which, by the construction of Vauban's first method on its exterior sides, will give the saliant or flanked angles of the bastions equal respectively to 110°.

That the foregoing expression is very nearly the true one, in every case for the saliant or flanked angle in Vauban's first method applied to a polygon, is evident from this circumstance, that a perpendicular to an exterior side at the middle of it, and equal to a sixth part of it, is the tangent to half that side as radius of $18° 26' 5'' \frac{57}{70}$, the double of which is $36° 52' 11'' \frac{27}{35}$. This, taken from $180° - \frac{360°}{n}$, the angle of the polygon, gives the saliant or flanked angle of the bastion equal to $143° 7' 48'' \frac{8}{35}$ or $143° 7' 48''$ nearly. Now that celebrated engineer always applied his first method to a rectilinear figure of some kind, forming by its sides an *enceinte* or enclosure; and the writers on fortification have uniformly represented

presented it as so applicable: but none of them, in giving the construction of it, direct the flanked angle to be made of any particular number of degrees, and much less of any convenient number at pleasure; well knowing that the drawing of the lines of defence positively determines its magnitude, and excludes the possibility of any other than that which they absosolutely give for it. The magnitude of the flanked angle does not even enter into the construction of Vauban's first method, nor form any part of it, but is on the other hand absolutely determined by it. That which Mr. Landmann offers to us as such is therefore not that method; and, which is more, if it be continued, it will form no enclosure nor *enceinte* whatsoever, regular or irregular:—for his curtains, produced to meet, form angles equal each to $146° 52' 11'' \frac{27}{35}$, and $\frac{\overline{n-2\times 180°}}{146° 52\ 11'' \frac{27}{35}}$ is not equal to an integer. It is moreover evident that he himself meant to apply it to a regular figure, or part of one; for he makes both faces of each of his bastions equal: but Vauban's first method, applied to an irregular figure, makes the faces of the bastions unequal. The same observations may be made on Mr. L.'s statements in page 34.

The author next gives the outline of the square according to Vauban's first system: but here again his construction corresponds with that of Vauban only as far as it relates to the outline of the body of the place; for, as in the hexagon, he determines the saliant angle of the ravelin by intersecting the perpendicular produced from either of the angles of the flanks as a centre, with a radius equal to $\overline{185-30\surd 10\times}$ toises as radius. He also supposes the exterior side of the square, from which the construction is made inwards, to be equal to 180 toises; a length of side which that engineer did not employ for square works, as they were generally used for forts only. He also makes the faces of his ravelin, when produced, meet the faces of the bastions five toises from the shoulders; a circumstance that, with the shortening of its capital, renders the defence of its ditch very oblique. In the next place, he gives what he calls an 'improved construction of the square according to the method of fortifying outwards,' without mentioning from whom he borrowed it. He supposes the interior side, from which the construction is made outwards, to be equal to 120 toises; each of the demi-gorges to be equal to 24 toises, or a fifth part of that side; the capital of the bastion, to 40 toises, or a third part; and the curtain of course to three fifths. This is nothing, however, but the construction

and

and proportions of Allain Manesson Mallet, in his *Travaux de Mars.* See book 3d, page 46.

Mr. L. then lays down the 'construction of the pentagon according to Vauban's first system, supposing the exterior side, on which it is made inwards, to be equal to 180 toises;' a length of side, however, which that officer scarcely ever employed in pentagonal works, which he commonly adopted for citadels. The observations, which we have made respecting Mr. Landmann's construction of the square, are equally applicable here.—This part is followed by what he calls the 'improved construction of the pentagon according to the method of fortifying outwards,' which differs in nothing from that of Allain Manesson Mallet, but in his supposing the interior side of the polygon, from which the construction is formed outwards, to be equal to 130 toises instead of 120. The interior side, the curtain, the capital of the bastion, and the demigorge, he makes, like that writer, to one another respectively as 15,9,5, and 3.

In his construction of the outline of bastions with orillons and concave flanks, according to Vauban's first system, Mr. L. falls into a blunder similar to that which he commits in page 16:—for in page 34 he says, 'make the flanked angles of any suitable number of degrees, as for instance of 98 degrees.' Now there is not a polygon in existence, on which Vauban's construction according to his first method will give the flanked angles of the bastions equal respectively to 98 degrees: for by equating the expression $143^\circ\ 7'\ 48'' - \frac{360^\circ}{n}$ to 98° (n denoting the number of sides in any polygon) we obtain $n = \frac{360^\circ}{45^\circ 7' 48''}$, and of course not equal to any integer or whole number whatsoever.

The dimensions assigned by Mr. L. in his 'construction of the rampart of bastions and concave flanks' are not those which Vauban laid down, as is evident from the fortresses that he erected in Flanders, and the account of his manner of fortifying published by the Abbot Du Fay. Besides, Mr. Landmann represents the orillons of that engineer as circular on the inside as well as on the outside, whereas he himself made them square on the inside for the convenience of the musketeers.

Mr. Landmann's construction of Vauban's second system is also in several respects erroneous, both as to the outline and the dimensions of the rampart, &c. and inconsistent with the account of it already mentioned; since he makes each demi-gorge of his tower-bastion equal to 5 toises instead of 6; the faces

of the counter-guard in front of the tower considerably shorter than that fortifier made them; and instead of determining the flanks of the counter-guard, by drawing from the inner extremities of its faces right lines in directions towards the points in the curtains at which the faces of the tower produced would meet them, he directs them towards points considerably distant from these latter. He does not, as Vauban did, draw the counterscarp of the ditch before the bastioned towers to the points at which the flanks of the counter-guards meet the lines of defence, or to the inner extremities of those flanks, but to points 9 toises distant from them. He forms the great ditch at the saliant angles of the counter-guards 15 toises wide instead of 12; and that between the flanks of the counter-guards and the tenailles, 5 toises instead of 2. The demi-gorges of the places of arms he makes equal each to 13 toises instead of 10, and some of his traverses in the covert-way equal only to 2 toises in thickness instead of 3. He gives no construction for the retrenchment in the ravelin, nor for the small inner ravelin, nor for the little harbour to cover the boats, which Vauban formed at the re-entering angle of this retrenchment.

The Professor's construction of this celebrated engineer's third system is much nearer to the truth than his statements for the first and second: but he improperly directs the cadets to make the flanked angles of the counter-guards equal respectively to 98° 8′, because the drawing of the lines of defence from the angles of the polygon, through the inner extremities of the perpendiculars to its sides, determines those angles at once. Vauban's construction, no doubt, applied to an octagon, as his third method was, gives the flanked angle of each counter-guard equal very nearly indeed to 98° 7′ 48″ which falls short of 98° 8′ only by 12″: but why should the cadets be directed to make use of either minutes or seconds in laying it down, when the lines of defence give at once the positions of the faces, and determine geometrically the magnitude of this angle?

As the dimensions of the rampart, ditch, &c. &c. which Mr. Landmann has allotted to Vauban's methods, depart in various respects from those which the Marshal actually applied in the fortresses which he erected, particularly in the first and second of them, his sections and profiles must also be widely different from the truth. Here it may not be amiss briefly to state that this able officer, in his mean fortification according to his first method, which he chiefly used, made the base of the rampart of the body of the place equal in breadth or thickness to 11 toises, that of its parapet to 3, and the breadth of its ditch,

ditch to 20; the distance of his tenaille from the orillon of the bastion was equal to 3 toises, the base of the rampart of it's faces and flanks equal in breadth to 7 toises, that of the rampart of its curtain to 5, and the base of its parapet to 3; the base of the rampart of his ravelin was equal to 10 toises, the base of its parapet to 3, and the breadth of its ditch to 12; the breadth of his covered way was equal to 5 toises, each demi-gorge of the places of arms at the re-entering angles equal to 10, each face of them to 12, the length of each traverse at the re-entering angles to 5, the length of each at the saliant angles equal to $4\frac{1}{4}$ toises, and the base of each traverse equal to 3 toises.

At page 65, Mr. L. states the 'construction of Vauban's third system improved by Cormontaigne:' but his description of it is somewhat lame and defective. He then (page 67) gives the construction of Cormontaigne's system. He supposes it to be formed inwards like Vauban's construction of his first method, from an exterior side of 180 toises, with a perpendicular equal to 30 toises or a sixth part of the former: but, in describing this system, he unfortunately renders it inconsistent with itself, since he makes the flanked angles of the bastions equal respectively to 98°. Now it is demonstrable that no polygon whatsoever, with such a construction, can give the flanked angles equal to 98 degrees; and in directing the cadets, therefore, to draw the lines of defence, which determine the magnitude of the saliant or flanked angles of the bastions, through the inner extremities of perpendiculars to the exterior sides equal each to 30 toises, and at the same time to make those angles equal respectively to 98 degrees, he literally desires them to do that which is utterly impossible. On the hexagon, this construction gives the flanked angles equal each to 83° 7′ 48″, on the octagon to 98° 7′ 48″, on the enneagon to 103° 7′ 48″, on the decagon to 107° 7′ 48″, and so on.

Though manifestly borrowed from Vauban's first method, this system wants the simplicity of its prototype, and seems to be on the whole rather a corruption than an improvement of it. Cormontaigne's flanks, however, being the chords of arcs described from the flanked angles as centres, with radii equal to their distances from the opposite epaules respectively, to meet the lines of defence, make angles with these lines somewhat greater than Vauban's flanks describe, and thus render the defences a little more direct: but he makes the faces of his bastions ten toises longer than those of Vauban, and his flanks of course several toises shorter, which are two great and material defects.—The Professor next proceeds to give the construction of the rampart, parapet, &c. of Cormontaigne's

system, referring to plate 18, with that of the profiles belonging to it.

The rest of this performance is occupied, from page 82 to the end, with the construction of embrasures and platforms, of barbet batteries erected at the flanked or saliant angles of bastions, of a powder magazine in an empty bastion according to Vauban's dimensions, of a redoubt in the re-entering place of arms, of a horn-work before a curtain, of a detached horn-work before a bastion, of a crown-work before a curtain, of a detached crown-work before a bastion, of lunettes, tenaillons, and bonnets, of counter-guards, detached lunettes, fleches, or arrows, the advanced ditch and the advanced covert-way. As to making extracts from the methods of construction, our readers would not understand them without consulting the plates to which they refer; and the limits, which we are obliged to prescribe to ourselves in reviewing so small and imperfect a work, will not permit us to follow Mr. L. through all the minutiæ, nor to point out every error into which he has fallen. We have therefore confined our observations to such as are most striking and palpable. The book contains certainly nothing new but the author's mistakes; and it never can be read with pleasure or satisfaction by any one who is even moderately acquainted with the principles of military construction.—We should be wanting in that duty which we owe to the community at large, if we did not observe that it would have been for the credit of the Royal Academy at Woolwich, had this performance never made its appearance; since it can only tend to make the public apprized of the defective state of military instruction at present in this country, and to shew them how much it calls for improvement. To make the gentlemen cadets form drawings from these plates can only tend to occasion an unprofitable consumption of their time, and to retard their progress in the knowlege of fortification. Not a single reason is given in the work for the propriety of any one construction: nor are any observations inserted that might point out the advantages or disadvantages of the component parts of the methods delivered in it, or that are calculated to lead young minds to study the rationalia of the profession. Such a tedious mechanical exercise, without reasoning on the operation during the progress of it, must be irksome and unsatisfactory to themselves; and although it may prepare them for becoming in some measure draftsmen, it never can contribute to render them able, intelligent, and useful engineers. We cannot therefore refrain from expressing our surprise that the Inspector of that academy, who is always on the spot, and whose

peculiar

peculiar duty it is to attend most seriously to the mode of instruction carried on in it, has not earnestly represented to his superiors the absolute necessity of amending it, as far at least as fortification is concerned.

Glen.

ART. VI. *The Costume of Great Britain.* Designed, engraved, and written by W. H. Pyne. Elephant 4to. Nine Guineas. Boards. Miller. 1808.

THE *Costumists* (if we may be allowed to coin a word for the occasion,) having made the tour of China, Turkey, Russia, and Austria, at last visit our own island, and have displayed in a very splendid volume those traits of rank, profession, character, and circumstance, which mark the appearance, manners, pursuits, and opinions of the British people. Well might the present author complain of being embarrassed by the multitude of objects which offer themselves, and of the difficulty which he felt in making a proper selection. Here his British purchasers will be able to decide with respect both to his judgment and his accuracy. As to the drawings, whence are taken this series of coloured engravings, little objection will be urged, since they are in general executed with sufficient neatness and fidelity: but few persons, we apprehend, will be entirely satisfied with the choice which Mr. Pyne has made, and the subjoined explanations are very obnoxious to criticism.

According to the publisher's preface, it has been attempted to include all classes of society, and consequently delineations are given from the most elevated ranks of public functionaries, down to the lowest gradation of mechanical and laborious avocation: but has this aim been accomplished? When the reader comes to peruse the list of plates, will he be contented that this volume, expensive as it is, shall travel into foreign countries as an adequate representation of British Costume? In the Costume of Turkey, we had a delineation of the Grand Signior; and ought not our Sovereign, in his coronation-robes, to have found a place in a costume of Great Britain? Will not the foreigner, moreover, expect to meet with an English Lady and Gentleman, with a Clergyman, Barrister, &c.? Besides, the Royal State Coach, Mail-Coach, and a Waggon, do not properly belong to the subject; and if they did, why was it necessary to give the Lord Mayor's State Coach in addition, or why were we not presented with a view of the gentleman's private carriage, and the ordinary post-chaise or stage-coach?—A very poor and limited idea of our agricultural habits and implements, also, is conveyed by depicting a clown using a Grass Roller.

Principally

Principally, however, we are dissatisfied with the execution of the letter-press department. When great pains are taken and great expence is incurred to invite attention, peculiar care ought to be exerted to prevent disappointment. The *Costumist* opens a very costly school of instruction; and if his lectures be necessarily short, that which is given ought to be pithy and correct. Two pages constitute the utmost extent of the historical and illustrative matter, and often it scarcely occupies one quarter of this space. Little can thus be told: but we repeat that this little ought to be accurately told, and with as much fullness as the circumstances of the publication will admit. In both of these respects, Mr. Pyne has been often very deficient. Sixty plates (with a vignette in the title-page) form the whole of the pictorial embellishments of this volume; the subjects of which are

'1. Pottery. 2. Leather Dressing. 3. Yeomen of the King's Guard. 4 Fireman. 5. Woman selling Salop. 6. Herald. 7. Chelsea Pensioner. 8. Wardmote Inquest. 9. Welsh Peasants Washing. 10 Country Fair. 11. Halfpenny Show-man. 12. Brewers (the best drawings of the whole). 13. Woman churning butter. 14. Coal-heavers. 15. Beadle of the Church. 16. Lord Mayor. 17 Serjeant Trumpeter. 18. Slaughterman. 19. Brick-maker. 20 Knife grinder. 21. Alderman. 22. Bishop. 23. Doctor of Laws. 24. Milk Woman. 25. Fisherman at a Capstan. 26. Knight of the Garter. 27. Waterman to a Hackney Coach Stand. 28. Dust-man. 29 Lamp-lighter. 30. Pillory. 31. Guy Faux. 32. Admiral. 33. Rabbit Woman. 34. Judge. 35 Barges. 36. Speaker of the House of Commons. 37. Peer of the Realm. 38. Waggon. 39. Water Cart. 40. Grass Roller. 41. General Officer on Horseback. 42. British Fishery. 43. Bill Sticker. 44. City State Barge. 45. Round-about. 46. Baron in Coronation Robes. 47. Baker. 48. Worsted Winder. 49. Highland Shepherd. 50. Prison Ships. 51. Lord Mayor's State Coach. 52. Smithfield Drover. 53. Dragoon. 54. Royal Mail. 55. Life Boat. 56. Royal State Carriage. 57. Lottery Wheel. 58. Country Butcher. 59. Female Shrimper. 60. Highland Piper.'

These are the sights *which you shall see* in this nine-guinea-show-box; and specimens of the chief exhibitor's mode of lecturing during the representation may be obtained in a few extracts. We begin with the illustration of the first plate:

'POTTERY. The useful and elegant art of pottery is of great antiquity: convenience alone, it is likely, dictated the operations of those who first formed vessels of clay; but as facility of execution disposes the mind to improvement, it is not improbable that ornamental works of this material were produced among the early efforts of human ingenuity. The Egyptians excelled in this art; and there are various beautiful allusions to the potter interspersed in the Sacred Writings.

'The

'The many antique vases, lamps, ornaments, utensils of sacrifice, &c discovered during the last century in subterraneous researches made in Italy and Greece, prove what exquisite perfection this art had attained near three thousand years ago. The Chinese trace their knowledge of pottery to very high antiquity. The manufacture of porcelaine was practised by them as early as the fifth century; it was for ages made entirely colourless, when they discovered that a deep blue, a species of lapis lazuli, would unite with it. This they employed for many years in ornamenting their ware, till perseverance in experiment at length enabled them to enamel their works with all the tints of the rainbow. The process for making this china they preserved with impenetrable secrecy for several centuries; its fame, however, spreading, and the demand for it increasing in the different parts of the world, induced the ingenious of various countries to attempt the discovery, and many men highly eminent for science exerted themselves in the pursuit. The clue to this secret was no doubt given by the Jesuit missionaries, sent to China by the Duke of Tuscany; but the Saxons claim the honour of making the discovery. The Dresden ware having been the first of the European manufacture, which soon attained such perfection as to possess some qualities superior to the true china, and produce larger prices. Since this, manufactories have been established for making porcelaine in most European countries, with various success. The Dresden china has been long celebrated; the French is famous for its admirable whiteness; Italy has produced excellent copies of the antique figures by this process; Delft, in Holland, established a ware which experienced an extensive circulation; and England, in addition to her various manufactures of China ware, which are much admired, has had the honour of restoring to the world the process of making the antique pottery, in imitation of the Etruscan and Greek. We owe the revival of this invaluable branch of that art to the ingenuity of Mr. Josiah Wedgwood, who, with the assistance of Mr. Bentley, analized every fragment of the antique he could procure, with unceasing perseverance, till *the discovery was complete.* Since which time, the modern Etruria has sent out an immense number of urns, vases, figures, vessels, and ornaments, composed with great spirit and beauty, and executed with surprising delicacy. He engaged artists of high repute to make copies of the finest specimens of the antique, and also to model original classic works, which were manufactured of various texture. Hence our houses are now decorated with ornaments, the simplicity and grace of which have contributed, in a high degree, to the improvement of the public taste.

'*Formerly* a great passion existed, in this country, for collecting vases, jars, cups, and other ornaments of porcelaine, which were purchased at immense prices; some of the jars were several feet high. It *was customary* to have them in the apartments of the great, and ladies placed Chinese vases in their dressing rooms, filled with odoriferous herbs and flowers. There were collectors of Delft ware also; a pair of jars of this ware, and of no great magnitude, has produced three hundred guineas at a sale. This taste for the grotesque forms of the Chinese happily gave place to the beauty and justness of proportion,

portion, so obvious in the antique, and the China ornament is now *principally confined* to the museum of the virtuoso.

'The subject of the plate is employed in making the red pottery, and was selected, in preference to any other, from the picturesque simplicity of the wheel, &c.'

This account is neither so full nor so correct as we expected to find it. When we were informed that the English China manufacturers have rivalled the foreign, we imagined that we should hear of our *Chelsea china*, and that our present most celebrated manufactories of the elegant and ornamental kinds, viz. at *Derby*, *Worcester*, and *Colebrook-Dale*, would have been specified; even if the author had not chosen to enumerate those places at which the common blue and white ware, which has superseded the use of Nankin, is produced.

To the genius and persevering exertions of the late Mr. Wedgwood, the warmest praise is due, and great are the obligations which the country owes to his eminent talents: but we believe that, if he were alive, he would not assert that his *discovery* of the art of the Etruscan potter was *complete*. The form and colour of the antique vases he could exactly imitate, and express the figures which were painted on them: but the *lightness* of the earthen ware of the antients is not to be found in his productions. By handling the antique and the modern imitation, the difference of weight may be immediately perceived.

As to the decoration of elegant apartments with foreign china, such is *still* the fashion; large sums are *now* given for very fine old jars, beakers, &c.; and beautiful Chinese ornamental china is not 'principally confined to the museum of the virtuoso.' In many of our noble mansions, the *Sevre*, which is extremely expensive, and fine pieces of our own domestic manufactures, are preferred: but in others the very beautiful old China preserves its ground.

The explanation appended to the plate representing a Country Fair is very little *ad rem*; and the engraving which professes to represent Brick-making exhibits little of the process, while the description is equally defective. In No. 12, *the Brewers*, however, some appropriate information is afforded, for the reader is told that

'Our breweries of the first class are conducted upon a very extensive plan, and afford employment for a great number of men and horses. The machines, coppers, vats, and casks, which have been constructed for the purposes of brewing, as exhibited on some premises, are upon a stupendous scale. One cask, for containing porter in the brewery of Messrs. Meux and Co. in Liquor-pond-street, is 65½ feet in diameter, and 25½ feet high; it is composed of 314

staves of English oak, 2½ inches thick; the iron hoops (of which there are 56) weigh from one ton to three tons each: this amazing vessel will contain twenty thousand barrels of porter. It was four years in building, and cost 10,000l.'

With the plate of *the Woman churning Butter*, we have a few particulars of the Butter trade. It is remarked that

'Some compute that 50,000 tons of butter are annually consumed in London, which is chiefly made within fifty miles round the city. 210,000 firkins are said to be sent yearly from Yorkshire, Cambridge, and Suffolk, each firkin containing 56lbs.'

It is surprising that no mention is made of Irish butter, which is imported into the metropolis in large quantities, and some of which, it has been said, is so excellent as to be sold for Epping butter.

Under the article *Milk-woman*, the number of cows which supply London with milk is stated at 8,500, and the annual value of this commodity is reckoned to be 481,666*l.*

In the account of the *Bishops of England*, we are told that 'they are Barons and Peers of the realm:' but, if Mr. Pyne in this instance be not entirely wrong, he is erroneous in part. It is a question whether Bishops are Barons: but it is unquestionable that they are not peers of the realm; they are only peers of parliament.

Mr. Pyne is equally inaccurate when he reports that 'the *sword* and mace are constantly placed on the table before the Speaker of the House of Commons, and that Cromwell ordered *these* useless baubles to be taken away.' Whitlock states the words of Cromwell, on the memorable occasion of his violently dissolving the Parliament, to have been, "take away that Fool's bauble the Mace." Here no mention is made of a sword.

We apprehend that, under the title *Bill-Sticker*, the author exaggerates when he remarks that 'we have lived to see a 30,000l. prize printed thirty thousand times as large as *small pica*.'—In the explanation also subjoined to the *Lottery Wheel* plate, another palpable misrepresentation occurs: for the reader is there told that 'four sledges are employed for the purpose of conveying the Lottery wheels from Somerset place to Cooper's Hall, two for carrying the wheels containing the tickets, and blanks and prizes, and the other two the cases for the wheels.' Are the Lottery wheels sent naked from Somerset Place, with the cases following them; or are they not first carefully secured in the cases, with many locks, as represented in the plate, which on the days of drawing are removed?

Of verbal errors, several occur; as for instance we have twice *statues* for *statutes*, and *Utricolari* for *Utricularii*. In a work of such expence, more care ought to have been taken.

Moy.

ART.

ART. VII. *An Apology for Dr. Michael Servetus:* including an Account of his Life, Persecution, Writings, and Opinions: being designed to eradicate Bigotry and Uncharitableness; and to promote Liberality of Sentiment among Christians. By Richard Wright. 8vo. pp. 458. 9s. Boards. Vidler.

THE ashes of a celebrated victim to protestant orthodoxy are here anxiously collected, and piously inurned by an ardent disciple of the unfortunate martyr. Calvin's share in this foul transaction is pointedly exhibited; and the proofs of his being the first mover and the real principal actor in this tragedy are placed in the clearest light. The zeal and holy wrath of the reforming patriarch seem to have rendered his bosom inaccessible to the slightest degree of sympathy with the daring heretic, who presumed to rebel against the authority of the Genevese creed and ritual; and while we detest the ferocity which he displays, we must equally despise the disingenuousness and the unworthy arts to which he had recourse, in order to conceal the part which he acted on this occasion. The care which he took to involve the magistracy and clergy of the reformed cantons of Swisserland in the dark deed betray the forebodings of his conscience, and the little reliance which he placed on the rectitude of the sanguinary proceeding which has fixed so foul a blot on his memory and his cause.

We believe that the greater and more respectable part of Calvin's followers in our own country reprobate this act of their founder, and are most averse from the spirit in which it originated: but we fear that this can not so truly be said of an amphibious body among us, who avow the theological tenets of the reformer, but pretend to reject his church discipline;—who call themselves members of a hierarchy, to the heads of which they pay no obedience, and with regard to whom their followers are impressed with sentiments very opposite to those of reverence;—who profess themselves to be the only genuine members of a church, the service of which they forsake, in order to follow teachers whose names are entered on the records of our courts as the ministers of opposing altars. We apprehend that this class, which adheres strictly to every iota of the terrific creed of the reformer of Geneva, has receded as little from his persecuting maxims as from his forbidding tenets. It is this body which we consider as the instigators and abettors of that intolerant spirit, which in the present day has attained such strength and prevalence in this once highly enlightened country; and which is as repugnant to the dictates of true religion and to the maxims of justice,

as

as it is adverse to the interests of the empire in the arduous times on which we have been thrown.

While we bestow unqualified commendation on the sentiments and professions contained in the following passage, we are under the necessity of observing that the writer does not act up to them through the whole of his volume. Agreeing fully with him in condemning the conduct of Calvin, and in detesting persecution, we find much that is questionable in his account of the opinions and conduct of Servetus.

'The evil tendency of bigotry cannot be better exemplified than by exhibiting its malignant influence on the temper and conduct of a man otherwise great and good. If the unchristian temper and conduct of the reformers be described and reprobated, it is not with a view to depreciate them; for on many accounts we revere their memory; but in order to render bigotry and uncharitableness odious, among whatever party of christians they may be found, and to show that the most celebrated names shall not escape uncensured if stained with the blood of the persecuted. To promote free enquiry, candor, and christian liberality; to eradicate bigotry, party spirit, and all uncharitableness; to rescue from undeserved censure virtuous and good men, who have been branded with the name of heretics; are the avowed objects proposed in this work, and which have been kept in view in the composition of its several parts. It is hoped that, whatever may be found its imperfections, its tendency will be allowed to be the promotion of peace and goodwill among christians. The Lord of his infinite mercy grant that happy time may soon arrive when all the disciples of Jesus shall love one another as brethren, and live together in peace.'

The irresistible curiosity, which is felt to learn the particulars of the birth and early education of persons who attain to high fame or notoriety, must not be disregarded by us in the present article. We are hence induced to insert the subsequent passages:

'Writers are not agreed as to the place where Servetus was born. Having called himself in the title of some of his books Michael of Villanova, and, in others, an Arragonian Spaniard, some have concluded that he was born at Villanova, or Villa Neuva, in Arragon; but this seems not to be the fact. It appears from his own confession, in his examination at Vienna, that he was born at Tudelle in Navarre. Some have conjectured that his ancestors had lived originally at Villanova, and had removed to Tudelle. This is not improbable. The place of his birth is of no consequence any further that it might furnish a clue to the discovery of where he imbibed his religious opinions, and the circumstances which might lead his thoughts into so new and singular a train. From all the information that can be collected, it seems most likely that he descended from a Spanish family which had lately removed from Arragon, and at the time of his birth resided in Navarre. They might still call themselves

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of Villanova, having lately left that place, and, probably, possessed some estate there.

'Servetus was born either in the year 1509, or 1511; for about the time of his birth historians are not agreed. His father was a Notary. Who were his teachers we are not told, but it is evident his education was liberal. It is said he had naturally a great deal of ingenuity, and inclination for the sciences; and from his earliest youth applied himself incessantly, to the most serious studies, wherein he made such a rapid progress, that at fourteen years of age he is said to have understood Latin, Greek, Hebrew, and to have had a pretty extensive knowledge of philosophy, mathematics, and the scholastic divinity. We are told, that when about fifteen years of age he was taken into the service of Charles the Fifth's Confessor, called Quintaine, and went into Italy among the attendants of that emperor, whom he saw crowned at Bologna. It is probable it was on his return from Italy that his father sent him to the university of Thoulouse, to study the civil law; for that he sent him to that university good writers positively assert, and the fact has never been disproved. At Thoulouse, it seems, he devoted much of his time to the study of the scriptures. After he had been two or three years there, it is said, he resolved to retire into Germany and set up for a reformer. It appears he had meditated a great plan of reform, the bringing the christian world back to the simple doctrines of scripture. This was a Herculean labor. He did not enter precipitately upon it; but first conferred with some of the reformers. He went to Basil by way of Lyons, and Geneva; and having had some conferences at Basil with Oecolampadius, he set out for Strasburgh, being extremely desirous to discourse with Bucer and Capito, two celebrated reformers of that city. At his departure from Basil, he left a manuscript which he had written against the trinity in the hands of Conrad Rouss, a bookseller, who sent it afterwards to Haguenau. Servetus went thither to get it printed, in the year 1531. This is all we know of him prior to the publication of his first book.'

Mr. Wright then asks 'by what means was the character of Servetus formed? What excited in him the train of thought he pursued, and led him to form the opinions in defence of which he sacrificed his life?' He admits that he can no otherwise satisfy these inquiries than by conjecture, and thus proceeds:

'The family of Servetus had resided in a country where a high degree of civil and religious liberty had long been enjoyed, in comparison of what existed in the neighbouring nations; for Spain was not always the footstool of superstition, the victim of civil and religious despotism. While the Moors ruled in that country the people were free in all matters of religion and conscience; and arts, manufactures, and trade flourished. When the christian government revived and extended, especially in Arragon, it was governed by law, and the governors, as well as the governed, were amenable to the laws. Then the Arragonian stood erect, he dared to think, and to speak and act accordtng to his thoughts. It was gradually that civil despotism,

potism, aided by its faithful ally, ecclesiastical tyranny, that undermined and trampled on the laws and liberties of the people, and so introduced persecution and slavery. It seems unitarianism had flourished in some parts of Spain until the country was enslaved.

'If the ancestors of Servetus left their native country because its laws were subverted and its liberties no more, and to avoid the cruel fangs of merciless inquisitors, which is not improbable, they would naturally cherish the love of liberty, and instil it into their offspring; they would endeavour to excite in him a manly spirit and an abhorrence of civil and religious tyranny. If they came from Villanova, in the county of Urgel, which has been called the old seat of unitarianism, it is probable they brought with them to their new residence, unitarian principles; and of course would communicate them to their son. Mr. Robinson says, Servetus 'was an Arragonian of the old cast, and seems to have imbibed both the political and religious principles of his ancestors; for it is far more probable that he was trained up in those principles, in a country where it is known they had always been inculcated from the times of the Goths, than that he learned them all on a sudden in Italy.'

'In Navarre, where we suppose Servetus was born, and received the first rudiments of his education, some degree of civil and religious liberty still existed. 'There (says the above writer) Jews, Moors, and Christians, lived at ease, and there most likely he received his education and his notions of civil and religious liberty, as well as his knowledge of physic, and his peculiar sentiments of religion.' Brought up amid the vallies and mountains where the Waldenses had once flourished, many of whom were unitarians, an ingenious and studious youth might meditate on their history, and it would be natural for him to catch something of their spirit, and have his mind excited to the examination of their principles. He might converse with Jews and Mahommedans, without crossing to Africa, and be instructed by them in the doctrine of the divine unity.'

Servetus, having written against the Trinity, and being determined to assume the medical profession, went to Paris in order to follow his studies, where he became acquainted with his future persecutor:

'As Servetus made no secret of his religious opinions, Calvin opposed his sentiments, and, it is said, a time was fixed for them to dispute with each other. This disputation Servetus declined. We are not told what were his reasons for declining it. They were much of an age and it seems Servetus had no great opinion of the genius any more than of the opinions of Calvin: yet it is not likely he would decline the contest either out of contempt of the abilities of his antagonist, or because he was afraid of his arguments: his freely corresponding with him afterwards showed that he did not despise him, and his general conduct and writings prove that he feared no opponent.'—

'After being admitted Doctor of Medicine, Servetus went and professed mathematics in the Lombard College. It is supposed it was about this time he was employed in preparing for the press a

new edition of Ptolemy's Geography. He also practised physic at Paris, and published three or four detached pieces. One was an apology for Dr. Champier at Lyons: another a professional piece, *De Syrupis*. He had a dispute with the physicians of Paris, which obliged him to publish an apology for himself. This dispute rose to a process before parliament, which was terminated by the suppression of the Doctor's apology, and an order of the house to the physicians to live on better terms with him, and to use him with humanity. This implies that their treatment of him had been reprehensible. It seems the misunderstanding with his brethren of the profession made his living at Paris disagreeable to him: accordingly we find, soon after the termination of the above process, he retired from that city.'

The succeeding passages will lead us to the epoch of the troubles that brought on the catastrophe, which so deeply tarnishes the lustre which the learning and spiritual ascendancy of Calvin had thrown around his name:

'Leaving Paris, Servetus went to Lyons, where he made some stay. He made a journey to Avignon, returned to Lyons, and at last settled at Charlieu, where he practised medicine about three years'—

'From Charlieu, Servetus returned to Lyons, where he met with Peter Palmier, archbishop of Vienne, in Dauphine. This prelate had been some time ago at Paris either a friend or pupil of the Doctor, who had given him lectures on Ptolemy's geography. Being a great lover of learned men, and fond of Servetus, he pressed him to go to Vienne, to practice physic, and offered him an apartment in his palace. This offer the Doctor accepted.

'His friendship with the archbishop, and residence in his palace, led the enemies of Servetus to reproach him with hypocrisy: as if two men of learning and liberal sentiments could not live together in peace, however different their opinions on certain subjects, without one of them being a hypocrite. 'Not knowing (says Mr. Robinson) either his or his patron's principles of religious liberty, knowing for certain that one was what they called a popish prelate, and the other an anti-trinitarian anabaptist; and judging of the conduct of both by their own maxims, they had no notion of two such men living together each in the enjoyment of his own religious principles, and neither presuming to offer any force to the other. This prelate seems to have been one of those, of whom there have been numbers in the catholic church, who think freely but do not act consistently, who regulate their own private conduct by principles the most virtuous and liberal, but who for reasons best known to themselves, adjust all their public measures by established rules of despotism, which they inwardly disapprove. It belongs to the great being alone to combine all the circumstances that go to make up the merit or demerit of such men: and to him alone it must be left to pass the definitive sentence. *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.*' Happy would it be, if christians, of all parties, would treat each other with the forbearance and respect which this Roman catholic archbishop, and anti-trinitarian

baptist, notwithstanding the known discordance of their opinions, appear to have manifested during their long intimacy.'—

'During a residence of about thirteen years, the Doctor seems to have been fully employed at Vienne, either in the duties of his profession, or in some literary occupation. During that period he lived upon good terms with his right reverend patron, enjoying safety under his auspices, and might have continued to have done so had not his repose been destroyed by the wicked machinatioms of his enemies.'

It is, we think, here satisfactorily shewn that the proceedings which obliged the unhappy Servetus to fly from Vienne were instigated by the secret machinations of Calvin. This fact is proved by a letter from a partisan of the reformer to his catholic correspondent at Vienne, which every one must believe to have been dictated by Calvin. The writer remonstrates against the cruelties practised by the Romanists towards those of the new communion, and then proceeds thus to censure their culpable want of vigilance in the case of the sceptical physician:

'I am obliged to speak freely; what a shame it is that those are persecuted to death, who say, That we must invoke one only God, in the name of Jesus Christ; That there is no other satisfaction but that which has been made in the death and passion of Jesus Christ; That there is no other purgatory but in his blood; That there is no other service agreeable to God but that which he commands and approves by his word; That all pictures and images counterfeited by men, are so many idols which profane his Majesty; That we ought to keep the sacrament after the usage appointed by Jesus Christ? But to see that they are not content with putting such people simply to death, but that they should be cruelly burned. And yet behold him who shall call Jesus Christ an idol; who shall destroy all the foundations of faith; who shall gather together all the dreams of the ancient heretics; who shall even condemn the baptism of little children, calling it a diabolical invention; and yet he shall have the vogue amongst you, and be supported as if he had committed no fault. Where is, I pray you, the zeal you pretend to? and where is the wisdom of this fine hierarchy you magnify so much? The man I speak of to you, has been condemned in all the churches you reprove. In the mean time he is tolerated amongst you, even to the printing of his books; which are so full of blasphemy, that I need not say any more of them. This man is a Portuguese Spaniard, called Michael Servetus for his proper name, but at present he calls himself Villeneuve, practising physic. He has made some stay at Lyons; just now he is at Vienne, where the book I have mentioned, has been printed by a certain person who has directed the press, called Balthazard Arnoullet; and that you may not think I talk upon hearsay, I send you the first sheet as a specimen. You say that such books as contain nothing else, but that, we must keep to the pure simplicity of the holy scripture, poison the world; and if they came

from any other quarter, you would not suffer them; mean time you foster these poisons, which are enough to annihilate the holy scripture, and every article of the christian religion you believe.'

This letter was laid before the Inquisitor, who directed that farther inquiries should be made of the Genevese Calvinist; and additional information was supplied in another letter, which led to the arrest, imprisonment, and flight of Servetus. A most friendly intercourse was carried on between the votaries of Rome and the disciples of the Genevese reformer, the object of which was to shed the blood of the unhappy unitarian.—Servetus, in his absence, was condemned to be burned alive; and the sentence, in all its formalities, was executed on his effigy.

'Four months Servetus concealed himself nobody knows where. At length he resolved to go to Naples, and to practise physic there. He took the way of Geneva, and arrived there on foot. How long he was there before he was arrested is uncertain; but it is natural to suppose he would not choose to stay long in a place where he knew his greatest adversary resided, and had great influence: and while there he kept himself very close. How Calvin learned that the Doctor was in Geneva we are not told; but so soon as he knew that he was in that city, he prevailed on the chief Syndic to cause him to be put in prison. There were found upon him ninety-seven pieces of gold, a gold chain, which weighed about twenty crowns, and six gold rings. Of these he was robbed. They were delivered to the jailor, and he never recovered them. What right had his persecutors to seize his property as if he had been a common thief? Did they apply it to defray the expenses of their murderous proceedings against him?'

We cannot abstain from inserting the very just and pertinent reflections which the author makes on the arrest of Servetus:

'The arrest of Servetus at Geneva, was a gross violation of justice and hospitality, to say, nothing of the principles of christianity. He was neither a member of Calvin's church, nor a subject of the Genevese state; consequently he could not be accountable to either the civil or ecclesiastical power in that city. He had published no book, nor committed any act of which the law could take cognizance, on the territory of the republic; it follows that, even allowing him to be a heretic, and heresy to be a capital crime, it was contrary to every rule of justice for the magistrates of Geneva to arrest him. To seize the traveller who merely stays to refresh his weary body at an inn in their city, is most inhospitable. Was this their christian entertainment of strangers, to cast them into a damp prison as soon as they found them on their territory? Were these their bowels and mercies to a persecuted brother, who had narrowly escaped being burnt alive, in a slow fire, by the anti-christian church of Rome? Was this their cup of cold water to a disciple of Jesus, in the

the day of his adversity? Was Geneva reformed for no other purpose than to intercept those who fled from the merciless fury of popish persecutors, to be a harbour of unsocial bigots, lordly usurpers of dominion over conscience? Poor Servetus! thou didst escape from the jaws of the lion, but it was only to fall into the paws of the bear! It will be seen in the sequel, that the treatment of the Doctor in the prison of Geneva was far more brutal than that he received in the prison at Vienne. In the latter he was treated like a gentleman, but in the former, he was treated with rudeness and barbarity.

'Calvin ought to have been the last man in the world to call for the arrest of Servetus, and to promote a criminal prosecution against him. He could not do it without raising a suspicion that his own doctrines could not be supported by scripture and argument, without the aid of penal laws, and persecuting measures, the props of papal superstition. He could not do it without laying himself open to the suspicion of acting under the influence of the base principle of personal revenge, on account of the personal altercation he had been engaged in with the Doctor. As he regarded Servetus in the light of an enemy, he had a fine opportunity of doing honour to his own cause, and of showing the influence of the gospel upon his mind; by manifesting to him the spirit of christian charity, receiving him with hospitality, protecting him from harm, guaranteeing to him his liberty and safety, and rejoicing in his escape from the fangs of persecution; but letting so glorious an opportunity slip, of doing honour to christianity, and his own system in particular, he disgraced the christian name, and rendered it impossible for any one to call himself a calvinist without taking a deliberate murderer for his leader. Ah *calvanism!* thou derivest thy name from a man stained with the blood of his christian brother, who differed from him in opinion.'

The nominal prosecutor of Servetus was one la Fontaine, who is supposed to have been a poor scholar living in Calvin's family: but it cannot be doubted that the prime mover in the proceeding was the reformer himself.—It ought not to escape notice that one of the charges exhibited against the unhappy victim was, 'that in the person of Mr. Calvin, minister of the word of God in this church of Geneva, he had defamed in a printed book, the doctrine that is preached, uttering all the injurious and blasphemous words that can be invented.' The ambition, tyrannical temper, and ferocity displayed in the whole course of this affair shew that the Pope of Geneva would not have disgraced the Roman tiara; and the trial could not have been conducted with more oppression and severity by the Inquisition itself. Referring to this trial, Mr. Wright states that, 'in this proceeding, two things are observable, First, that the offence Servetus had given to John Calvin was one of the great crimes charged upon him, and supposed equal to

blasphemy against God. Second, that the Genevese were strangers to that excellent maxim of our law, that no man shall be compelled to answer questions that would criminate himself.' The prisoner had petitioned "that he might on account of his ignorance of the laws of Geneva be permitted to have an Attorney to speak for him:" but, instead of complying with so reasonable a request,

'The Attorney General represented to the judges, that Servetus varied in his answers; that they were full of lies, that he made a mock of God and his word, by alledging, corrupting, and wresting the passages of the holy scriptures to conceal his blasphemies, and avoid being punished. He added, that Servetus had made a wrong choice of the examples quoted by him, out of the Acts of the apostles; and that what he had said of the emperor Constantine was false. Besides, he alledged against the prisoner the laws of those emperors, who condemned heretics to death. He further said that Servetus was condemned by his own conscience, and sensible that he deserved death; and that like the anabaptists, he deprived the magistrates of the right of the sword. Lastly, he concluded, that since Servetus knew so well how to tell lies he should not have an attorney, as he desired: that such a thing was forbidden by the civil law, and never granted to such seducers.'

Many persons have entertained suspicions that Servetus was rather an indiscreet man than a heretic; and some passages, which occur in his answer to the charges brought against him, seem to countenance these doubts: *ex. gr.*

'I said that the second person in the Deity, was formerly called a person, because it was a personal representation of the man Christ Jesus, hypostatically subsisting anciently in God, and visibly resplendent in the Deity itself. But because this account of the word person, is unknown to *Calvin*, and because the whole affair depends upon it, I will produce several places here, out of the ancient doctors of the church.'—

'To the first article I have more than once answered; and it is evident from the authors, I have quoted, that in the divine essence and unity of God, there is not a real distinction of three invisible beings; but there is a personal distinction of the invisible Father, and the visible Son. I religiously believe a Trinity in this second way, not in the first.'

We shall give to our readers the concluding part of the sentence pronounced by the protestant magistrates of Geneva, against a stranger whom they seized while he was passing through their city in his way to another place:

'By this our definitive sentence which we give in writing, we condemn thee MICHAEL SERVETUS to be bound, and carried to the place called *Champel*, and there to be fastened to a post and burnt alive with thy books, both written with thy own hand, and printed, till thy

thy body be reduced to ashes; and thus thou shalt end thy days, to give an example to others who would do the like. We command you, our Lieutenant, to cause our present sentence to be put in execution.'

This adjudication was carried into effect at Geneva, 27 October 1553, 'to the encouragement of catholic cruelty, to the scandal of the reformation, to the offence of all just men, and to the everlasting disgrace of those ecclesiastical tyrants, who were the chief instruments of such a wild and barbarous deed.' Mr. Wright adds that 'Servetus ended his days, amidst the most excruciating sufferings, with firmness and composure, without speaking, or giving the least sign that he repented publishing the book for which he suffered, or that he retracted the opinions he had avowed.'

It having been the professed object of the present work to discountenance and reprobate intolerance, this design would, we apprehend, have been better consulted, if the author had shewn himself a less violent stickler for the tenets which he ascribes to the object of his narrative. Though Servetus were regarded as a heretic, which he certainly would be by the major part of the christian world, if he held the opinions which are represented by his biographer as having been professed by him, still the injustice done to him was not less flagrant, and the conduct of his enemies not less heinous. The intemperate zeal, however, which the author manifests in favour of the supposed creed of Servetus, will occasion his report to be perused with suspicion; and the discerning reader will recognize in him rather the partizan of unitarianism than the friend of universal toleration. It was not necessary to canonize Servetus, nor to set him up as an apostle, in order to expose to destestation those who shed his innocent blood. If his enemies applied the harshest epithets to him, and spoke of him in terms the most opprobrious, it must be owned that in this respect the heretical martyr rather exceeded than fell short of their violence. The language which he sometimes used would in these days be considered as clearly indicating insanity; and though, in judging of it, we ought doubtless to recollect the times, certainly we are in justice required to observe the same rule when we pass judgment on his celebrated persecutor. We object not to the panegyric in which Mr. Wright indulges, with respect to the modern disciples of the supposed tenets of the Spanish physician; we admit that they are highly respectable persons: but we should be sorry to think that superior wisdom, piety, and worth, were confined to this little circle. If we do not approve moroseness and bigotry, neither do we admire pride and conceit; if we sanction not anathemas, neither do

we join in sneers; and if we applaud liberality of sentiment, we also respect christian humility. We ardently wish that sectaries would place no stress on their miserable distinctions, but rest their claims to preference on the practice of virtue; that they would regard none as heretics except the intolerant, and that bigotry should be deemed the only schism!

The famous passage in the *Christianismi Restitutio* of Servetus, in which the circulation of the blood is mentioned, is inserted in this volume from Dr. Douglas's *Bibliographiæ Anatomicæ Specimen.* Referring to it, Dr. Douglas says,

'This is that famous passage which is so much taken notice of on account of the circulation of the blood. There are indeed several things here that are remarkable, viz. that the blood, in a great stream, passes through a very large and wide duct, from the right ventricle of the heart, into the lungs; that there the blood is purified; and from thence it is driven, by the pulmonary vein, into the left ventricle of the heart; that there is an immediate communication between the arteries and the veins, by *anastomosis;* that the most pure part of the blood, refined in the lungs, enters the arteries, and from the arteries into the veins, &c. This shews that Servetus was a great observer of nature, and no doubt would have improved those notions and carried them much further had he not been prevented by an untimely death.'

We should have been unjust to this interesting victim of unrelenting bigotry, had we passed over a testimony which is so unexceptionable, and which redounds so much to his honour.

Jo.

ART. VIII. *Christian Politics.* By Ely Bates, Esq. 8vo. pp. 445. 9s. Boards. Longman and Co.

HISTORY and recent experience abound in proofs of the difficulty which attends efforts to attain and realize the blessings of liberty. This consideration greatly enhances the obligation of those who live under its benign influence to value and cherish it, to protect it with the utmost vigilance and extreme jealousy against all inroads, and to defend the sacred treasure with incessant anxious care and unshaken firmness. It is not from foes alone that liberty has cause for apprehension; since dangers assail her on the side of false and pretended, of well meaning but ignorant and injudicious friends. To guard against these latter assaults appears to be the laudable object of the respectable volume before us: in which the author exposes exaggerated notions of liberty, points out the fallacy of crude theories of government, and examines the nature and state of man, in order to shew the necessary limits that

that must bound the good which the best constituted civil society can administer. It seems to be his design to induce sound and practical notions on this subject, in the room of the visionary expectations which artful men have too often encouraged in order to serve their own purposes, and by which the simple and honest have been too frequently inveigled. It is true that, under this sort of cover, the cause of despotism and slavery has been sometimes pleaded: but all readers will acquit the ingenuous author before us of every thing that borders on such an intention. If we deem the danger to liberty from quarters evidently hostile to be the one that is more imminent at present, we are far from thinking that many of its well-wishers are entirely free from extravagant views of the subject, which it would be of the greatest benefit to correct.

While Mr. Bates is anxious to warn us against extremes in regard to liberty, we do not perceive that he can be justly charged with failing to appreciate its blessings. The passage which we here insert in our opinion sufficiently vindicates him, and shews that his views of this first of social blessings are worthy and liberal:

'It is in those states whose animating principle is liberty, that we must look for a just exercise of reason, or a spirit of free inquiry. Under despotic governments, the mind lies abject and depressed with the body, without any ardour for rational investigation, which might draw down the vengeance of a power founded in ignorance and injustice; and this general depression of reason goes still further to strengthen the hands of despotism. Thus civil and intellectual slavery generate and increase one another; and the same is true of liberty. Let the government be free, and it will no less elevate and liberalize the public understanding than it will sink and degrade it, when despotic. On the other hand, let the public mind be dignified and expanded with knowledge, and it will liberalize the government; as it will be sure to invite oppression and tyranny, when contracted and debased by ignorance.

'Hence it may appear, how much the virtue and happiness of society is connected with the exercise of a free and expansive, yet solid understanding; or, in other words, with a just liberty of thinking; a liberty that should carefully be distinguished from the rovings of a wild and vigorous imagination, which delights itself with framing new systems of religion or government, and with a perverse opposition to whatever is already established; and often proves equally mischievous to the public and the individual.

'Let him therefore who is ambitious of breaking the shackles of credulity and prejudice, and who means, at the same time, to be of any real service to the world or to himself, learn to prefer plain and practical truth to the most plausible theories; and secondly, before he goes in quest of new opinions, let him carefully examine the old, and remember to propose his speculations with a due regard to the

authority

'authority of others; since, without this modesty and precaution, he may come to be profane or heretical in religion, and seditious in politics; and to need that control from his superiors, which he is unwilling to exercise upon himself.

'Indeed to restrain the excesses of a spirit of inquiry, without depriving society in some measure of its use, is, I suppose, beyond the reach of political wisdom. All human advantages must be taken as they exist, entangled with evils which it is impossible entirely to separate; if we can get rid of the more importunate, it is all we can reasonably expect. Wise and moderate governments will therefore lean to the side of discussion, as generally tending to their own improvement, and the common good of mankind; and will think it sufficient if they can prevent its more material inconveniences.'

This treatise is divided into four parts, subdivided into sections, which discuss civil government in its influence on virtue and happiness, chiefly from the relation which it bears to liberty and property; the importance of religion, both to society and the individual, with reflections on religious establishments, and toleration; the conduct of a good citizen, particularly under any moderate government; and the way to live happily under all governments, and in all situations, on the foundation of peace of conscience and holy and well regulated affections.

While we approve many of the political lessons which Mr. Bates inculcates, the school of political economy, from which we derive our maxims, will not admit of our acquiescing in the sumptuary regulations which he proposes. Neither can we applaud the conduct of the author in mixing his particular notions of theology with political matters, though we must highly commend the liberal and tolerant maxims to which he gives his sanction. He appears strongly to feel the abuses which attend religious establishments, and the difficulty of preventing them from pressing hard on the rights of private judgment: but he is of opinion that, without an establishment, many parts of an empire would have no religious public service kept up; and he seems on the whole to favour the system of an establishment with a perfect toleration. His observations on these subjects must be regarded as highly worthy of attention, when we reflect on the disposition to retrograde in these matters, which has of late unhappily shewn itself. Mr. Bates is not carried away by this stream. Though he is the zealous advocate of piety and sanctity, he manfully asserts the rights of conscience, and exposes the injustice and ill effects of civil disqualifications founded on religious opinions.

'Under a general toleration without an establishment, there is evident danger, lest some parts of a country should be left without any public administration of religion at all. If we look around us in our

own

own land, where such an administration is legally provided, we find numbers, especially in the upper ranks of life, who statedly withdraw themselves from it, and many others who attend with much indifference; so that, were no such provision made, we have little reason to expect, that either the one or the other would supply the deficiency; and those who were of a better mind, would probably, at least in some places, be too few and inconsiderable to provide for themselves. Hence, in such circumstances, the public worship of God would be in danger of a total extinction, without the aid of the magistrate, who, by dividing the country into commodious districts, and planting in each a clerical teacher, affords to all its inhabitants the means of religious instruction. And should it be said to diminish this advantage, that the magistrate's religion may possibly be erroneous; yet, still, let it be remembered, that there is scarce any religion which is not better than none, as there is scarce any which does not inculcate some important principles of moral duty. Besides, under a *complete* toleration, which is here supposed, if the people be not satisfied with the religion established, they are left to their own liberty; the magistrate comes not to dictate, but to assist; he says, I have provided for you the best I can; if you can do better for yourselves, I am glad of it.

'One apparent advantage of the scheme now stated, and in which it is little inferior to that of a *toleration without an establishment*, is, that it unites all the citizens in a zealous attachment to their country, where they all have a common concern, and where every invidious distinction being set aside, each is permitted to aspire after any privilege or office, to which his virtues or talents may recommend or entitle him. Thus a nation is bound together by a regard to individual honour and interest, the strongest of all human ties; their resources are consolidated; they are better able to resist foreign violence, or to quell internal disturbance; and to advance still further their common security and welfare.'

If Mr. B. admits that some danger may arise to the Church from a complete toleration of Dissenters, he afterward obviates it, and shews that such complete toleration is more adapted to the interest of a state than one which is partial.

The following admirable paragraph manifests the author's turn of thinking on a subject of great interest:

'From what has been advanced in this and the two preceding sections, I think it sufficiently appears, that whatever may be the case of *a toleration without an establishment*, an establishment *without* a toleration, is neither consistent with the true interest of religion, nor with the peace of society; that for the magistrate to interfere at all in religious matters is a point of extreme delicacy; and that when he *does* interfere, it should be his first care to do no harm, either by an unnecessary abridgment of the liberties of any class of citizens; by his patronage of a false religion; or by his endeavours to promote the true one in ways that are not agreeable to its spirit, and that might endanger the temporal as well as spiritual welfare of the people. We have already noted some of those furious wars that have been kindled

kindled by religious persecution; and where it does not cause an open revolt, it is sure to diffuse an angry ferment, and to engender hypocrisy, which, by gradually undermining principle, may prove more destructive than the bitterest hostile contention. And so far as religion is made a tool for political purposes, the same, or other consequences no less mischievous, may be expected to follow.'

On the topic of subscription to articles of faith, Mr Bates evinces considerable liberality. In the room of the present subscriptions, he purposes to substitute these Formulæ:

"I believe that the *holy scriptures*, as they are commonly received among protestants, contain all things necessary to salvation; *so that, whatsoever is not read therein, nor proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.* And I declare my sincere intention, seriously to study the sacred scriptures, and to instruct the people in the same, according to my best abilities."

'Should the question respect an admission to minister in the church of England in particular, why might not the following, or some similar declaration, be thought satisfactory? "I am persuaded that the doctrine of the church of England is so pure and orthodox, that whosoever believes it, and lives according to it, shall be saved; and that there is no error in it, which may necessitate any man to disturb the peace, or renounce the communion of it." When Bishop *Saunderson*, who was a good man, and a skilful casuist, was consulted upon this *formula* by some divines who proposed it, as one to which they were willing to agree, he answered, "I never subscribed in any other sense myself." Or why might not *Chillingworth's* form of subscription be admitted, as expressed in these words? "I do verily believe the church of England a true member of the church (universal); that she wants nothing necessary to salvation, and holds nothing repugnant to it." Either of these forms might be thought sufficiently high for any church that makes no claim to infallibility, and might help to relieve the scruples of some wise and good men.'

We recommend to general perusal the whole of this section, on 'the most effectual methods by which an established church may support herself under a complete toleration,' and which thus closes:

'A national church, formed according to the above rules—in her doctrine sound and evangelical, equally remote from a dry heathen morality and a wild enthusiasm, from Pharisaic confidence and Antinomian presumption; in her instruction of children familiar and catechetical;—in her public teaching, plain and expository;—in her worship, pure and devotional;—in her discipline, strict without rigour;—in her ministers, exhibiting her pastoral care, as well as her aptitude to teach:—in her pretensions, reserved and modest;—in her conduct towards other churches, candid and liberal;—and, in the last place, in her terms of admission to her communion, moderate without laxity; neither so narrow as to make it difficult for wise and good men

men to enter without some wound to their conscience, nor so wide, as to allow an easy ingress to the profane and the profligate. A church that bears these characters, and answers to this description, can have nothing to fear from the most complete toleration; she would have few separatists from her communion, at least, few of such as *held the faith in a pure conscience;* and as to the conventicles of heresy and schism, they would have no other effect, than to draw off those noxious humours and inflammable spirits, which, if retained, would only have served to corrupt her purity, or disturb her peace.'

Though we do not concur with all the principles of the present volume, we admit that its tendency is on the whole excellent. The points on which we do not coincide with the author are chiefly speculative; and on those which are practical we seldom have occasion to differ from him. If his creed embraces articles which we think the scriptures do not sanction, and his notions be more rigid than those which that code in our opinion inculcates, we are fully persuaded of his sincerity, and are confident that he principally cherishes them because he is satisfied that they elevate and meliorate our nature. Some of the political counsels here imparted, if taken detached from others, might be misconstrued and abused: but, if the nature and effect of the whole be considered, every candid person will allow that they strongly tend to render men more patriotic citizens as well as loyal and dutiful subjects. The work strongly impresses the reader with a persuasion of the integrity and worth of the author.

Jo.

ART. IX. *Poems written at Lanchester, by* John Hodgson, *Clerk.* Crown 8vo. pp. 133. 4s. Boards. Longman and Co. 1807.

IN this little volume, Mr. Hodgson's muse for the first time meets the public eye, and is devoted chiefly to descriptive poetry; a path to fame which has not of late been very successfully pursued, though Mr. H. cannot be said to have found it untrodden. Nevertheless, to the observing eye and susceptible soul of real genius, Nature presents herself in forms ever new and interesting, and we do not hesitate to rank Mr. H. among her true and favoured votaries.

His first and longest poem is intitled '*Woodlands*,' which is the name of an estate situated near Lanchester in the County of Durham. Prior to 1779, this spot was a wild uncultivated heath: but, under the fostering care of the proprietor, Mr. White, it has assumed a very different appearance; and it is stated that this gentleman's improvements have obtained the gold medal of the society in the Adelphi ten times, and their silver medal once. To these respectable testimonials,

Mr.

Mr. White may now add the not less flattering tribute of the poem before us; in which his new creation is hailed in verse that ought to be as lasting as his Oaks.

Mr. Hodgson introduces his subject by representing himself as seeking relief from the tedium of a sleepless night, by 'sending forth his imagination' to take a survey of this now interesting spot; the former desolate appearance of which is characterized by these appropriate and well selected features:

'Not thirty suns have yet, in annual round,
Gone to yon starry pastures, where the goat
Eternal habitation holds, and muffling up
The face of morning with a lowering veil,
Down from the gushing cat'racts of the sky
Pours his dark torrent, since no hedge or tree,
Nothing but heath, agrostis *, hardy plant,
And rush, delighting in the foulest swamps,
Covered the spot, which now employs my song.
It was a dreary scene, where oft at night
Th' unsteady glare, that mocks the traveller's eye,
Shot gleaming round. Here sailed the hawk, and here
Screamed the shrill glead, and plied her stormy song
The curlew. Tenant of the poorest soils,
The tedious lapwing, too, her tumbling flights
Performed; and basking on the sunny banks,
The beauteous adder coiled his shining length.
Browsing on sapless heath, a shepherd's care,
By day a scanty maintenance procured;
And, as approaching twilight threw its shades
Of dimness o'er the world, in regular march,
Sought out the sheltering corner of some hill,
And, grouped together, lay in harmless sleep.
Here too, in Leo's sultry reign, and while
The hot and ruddy virgin ruled the year,
The toiling sportsman ranged. But now, no more
The curlew or the lapwing's voice is heard;
No bleating of a hungry flock at eve;
No roar of guns t'affright the jocund lark,
Or stop the blackbird's song: the fearful grouse
Have fled to hills, defying culture's art,
And rudely pushed into inclement skies.'

This description is succeeded by a very animated comparison:

'And rushing now on fancy's airy mind,
Methinks I see fair Culture leading forth
The sons of Labour to these barren lands.
As on they move, Sterility alarmed,
In yelling terror, quits her heathy throne.

'* Bent-grass.'

And,

And, as an eagle, when a shepherd tries
To scale its eyry and destroy its young,
Rises and plunges, with distracted haste,
The hungry demon rages, flies, and falls.
With hope and fear, alternately possessed,
She sails away, then reassumes her seat.
But see! 'tis done. The blazing faggot lights
Her purple glory, and she takes her way
To mountains, brushed by surlier winds, and where,
Associate with the Genius of the storm,
Midst clouds and naked rocks, she sits,
Like exil'd majesty, in sullen pride.'

The concluding line is, however, evidently borrowed from Mrs. Barbauld's beautiful metaphorical description of the planet Saturn, "in sullen majesty an exiled Queen," and this is not the only instance of imitation to be found in this poem. The double image, with which Mr. H. illustrates his position that 'contrast teaches us the worth of things,' is a close though spirited translation of the beginning of the second book of Lucretius. A few other resemblances, which we have traced, are probably accidental.

The subsequent description and apostrophe abound in elegance and pathos:

'Now Flora, loveliest of the train of spring,
Her temples wreathed with many a blushing flower
And loose robe floating on the sunny light,
Calls out her children from the sleep of death.
The humble speedwells, with cerulian eye,
And deep-ting'd violet with fragrant breath,
Adorn the shade: scatter'd o'er ev'ry mead,
The golden spangles of the pilewort glow;
And, through the leafless woods, th' anemone,
And fair oxalis, like yon world of stars,
That croud the galaxy, serenely smile.
'Meek offspring of the earth, your fragrance breathe
O'er hill and dale! In all your mingled hues,
Burst from your seeds and little folded buds!
O'er you, as well as man, th' Almighty's eye
Watches for ever; and the lily's bell
Is still as white, as beautiful, as sweet,
As in the morning, when the obedient earth
Heard the Creator's mandate, and ye sprang,
Seed-yielding herbs, tall trees, and grassy blades,
All-jocund into life. How many hours
Of sweet society I found with you,
When grief and sickness every evening drew
The wings of Misery above my head!
And (hardiness may laugh) but I have thought,
'Twas cruelty to pluck you in the bloom

Of

Of life, and implicate your bleeding stems,
E'en though to make a garland for the brow
Of her I most admire With you I claim
A mortal kindred; for like me to death
Obnoxious are you all.'

Many passages might be adduced, of nearly equal merit with the foregoing; particularly the personification of the winds, at p. 12, 13: the description of spring, cheerfulness, and pleasure, p. 13, 14; the apostrophe to spring, p. 1 , to the sun p. 33, and to winter p. 45: but we cannot forbear to insert the highly finished picture of the plantations at Woodlands:

'Spread, like a mantle, o'er yon sloping hills
The forest now appears. It feels the vernal lymph
Ascending its innumerable veins,
And pleased, its dappled liv'ry reassumes.
For commerce or for war in future days,
Of slow maturity, the sapling oak
Unfolds his princely honors; and the lime
Weds his young branches to the shady beech.
Clust'ring and dark, the Caledonian fir
Puts on a brighter hue. The lofty spruce,
That on Norwegian hills, by twilight seems
A sable pyramid of dizzy height,
Extends the branches of his gradual wheels,
And throws his length'ning spears into the sky.
The larch, fair native of the towering heights,
Whence storm-fed Po, impatient down the brows
Of Viso, comes to kiss the blooming flowers
Of Parma's pastures, like some beauteous maid
At Hymen's altar, bends with graceful boughs.
Its robe is bridal, set with dangling flowers,
Of which the yellow male affords a dust,
That, by the zephyr's ministerial hands,
Borne to the purple bride, with joy, insures
Fecundity. And trembling like a hart,
Entangled in a hunter's toil, the poplar shakes
His hoary tresses o'er the murm'ring brook.
Dark alders too, the many-leaved ash,
The supple osier, and the slender birch
Put on the vesture of the youthful year.'

While we admire the taste and sensibility which mark these extracts, we believe that Mr. H.'s acquaintance with men and manners is rather circumscribed; which we infer from the vague and inaccurate nature of his remarks on these subjects, contained in the concluding pages of the poem. This is a deficiency which time and study would no doubt in a great measure supply, but we are of opinion that Mr. H. is

destined to be the poet of nature rather than a moralist or historian.

In the next composition, Mr. H. is transported in a dream to Longovicum, a Roman station, the remains of which are still visible in the neighbourhood of Lanchester; and here the Spirit of the place recites, to the sound of her harp, the changing fortunes of the country during the periods of British, Roman, and Saxon ascendancy. The whole is written with great vivacity; and the characteristic scenes of Druidical polity and superstition, of Roman civilization, and of Danish and Saxon devastation, with which this wild narrative is interspersed, are well introduced and supported.—The notes which accompany this poem contain a description of the Roman station at Longovicum, and of inscriptions and coins found in the neighbourhood; together with some details and discussions that are interesting to the antiquary, but on which we have not room to enlarge.

The volume closes with three odes, of which the first is decidedly the best. Indeed, for elegance of fancy and smoothness of versification it will not readily be equalled; and though our extracts have been already long, we cannot withhold from our readers a share of the gratification which this little production has afforded us:

'ODE I.

'TO THE WESTWINDS.

'Whither, ye timid zephyrs, have you flown,
Ye people of the westwind, tell me where
You stretch your aromatic wings,
And in what gardens of the sun,
At morning, breathe
Your pleasant coldness? Have you southward fled
With spring to linger on the breezy shores
Of Ebro, or the olive's leaf
To paint with everlasting green
On Tajo's banks?
Perhaps, you sport upon the golden sands
Of Niger, and, in heat meridian, dip
Your wings upon Anzico's plains;
Or, in the cocoa-vestur'd isles,
Beyond the line,
Kiss the young plantain, and to dance and song
The simple natives call. O! ministers
Of health and medicines, that cure
The soul with sickness woe begone—
O! back return,
And brace my languid limbs, and on my cheek,
With hands benevolent, your crimson lay:

Come, and repair the dreadful waste,
Committed by the ruffian tribe,
That rule the north.
From the fair pastures of the bright-horn'd bull
Descending, on the orient shafts of day,
A thousand sylphs of heat are come
To strew your grassy road with flowers,
And bid you hail.
Already has the primrose decked for you
Her fragrant palaces, and wide unfolds
Their vestibule with yellow doors.
The purple-spotted orchis, too,
Prepares his halls
Of curious workmanship, where you may spend
Your festal mornings, or, beneath the gloom
Of solitary midnight, rest
In caves, that azure crystal seem
To eyes like yours.
Come, in the globe-flower's golden laver, wash
Your little hands with dew-drops, and in seas
Of evening tears, upon the leaves
Of alchemilla, gently plunge
Your beauteous limbs.
Will you not sip the woodruff's od'rous lymph,
And banquet on th' ambrosia it affords?
Will you not in the wortle* sit,
And luscious nectar drink beneath
Its ruby dome?
O! you shall revel on Eliza's lip,
Madden with rapture on its coral bloom,
And, in her gentle eye, behold
The infant softness of your forms
Reflected bright.
Come then, O genial winds, and in your way
Visit the fairest fountains of the sky;
And, in the hollow of your hands,
Bring each a precious drop to cheer
Returning spring.'

In a work so easily revised, we did not expect to meet with such expressions as '*clumpses*' for *clumps*, '*lays*' for *lies*, '*thrums*,' '*jammed*,' &c. Mr. H.'s sins against prosody are still more inexcusable, since we are perpetually stumbling on lines which are faulty in length or cadence. J. M'An. jun.

'* Vaccinium myrtillus, *Billberry* or *Bleaberry*. The stamina of this shrub form a very beautiful dome.'

ART.

ART. X. *The Life of the Right Honourable Horatio Lord Viscount Nelson*, K.B. Vice Admiral of the White Squadron of His Majesty's Fleet, Duke of Bronte in farther Sicily, &c &c &c. By Mr. Harrison. 8vo. 2 Vols. 1l. 3s. Boards. Chapple.

EXULTAT animus, maximorum virorum memoriam percurrens. Such was the remark of Valerius Maximus nearly two thousand years ago; and it will continue to be verified, while the mind of man can distinguish between great and base qualities, and prefer the eminence of virtue to the notoriety of vice. All human examples, however, animate and inanimate, should be studied with the view of profit, by discriminating the merits which they may display from the alloys with which they are invariably mixed, and by perseveringly endeavouring to imitate the former, while the latter are as resolutely avoided. In contemplating the finest works of human skill, the artist is anxious to discover any latent and minute imperfection, the indication of which may prevent a fault from receiving the sanction which the general excellence of the object confers; and in discussing the characters of illustrious dead, is not the moral obligation of this scrutiny much more weighty than the professional duty of the statuary, the painter, or the mechanic?

The qualities and the deeds of Nelson were singularly adapted to excite admiration: but, as we have formerly remarked, he was not "the perfect monster which the world ne'er saw;" and that world should no more be deprived of the cautionary lessons which the shades in his character may imprint, than of the excitements which are emblazoned in the brilliancy of his career. As an historian, however, Mr. Harrison balances not with steady and temperate hands the scales of rigid justice; nor, as a painter, does he even give full and due effect to his picture by the requisite distribution of light and shade. His allotments are all thrown into one scale, that of encomium; and his colours are mixed up so as to produce only one general mass of lustre. Language does not seem to suffice him for eulogy, and the liberality of his country in rewarding the hero never satisfies his prodigal desires. In speaking of him, his terms almost remind us of Miss in a novel describing her lover: Nelson's actions are always *great*, *exalted*, *noble*, *incomparable*, and his *honourable lips* utter only correspondent expressions, becoming 'this *excellent*, *indefatigable*, and *friendly hero*,' 'the glory of human nature as well as of his country,' 'of whom the world was scarcely worthy!'—Now we would ask Mr. H., what need there is of such a daubing representation of acts and characters that are really splendid, and what becomes of it if it be not deserved?

—As to the honours bestowed by the nation on its brave defender, they are at every period of his success inadequate in Mr. H.'s eyes to the merits of the warrior; and Lady Hamilton is quoted as having '*finely* remarked, with *a spirit and energy forcibly depicting the grand character of that superlative mind* which renders her, at once, *the idol and idoliser of transcendent genius and valour*,—that "the splendid reward of Marl-"borough's services was because a woman reigned, and women "had great souls; and I (says her Ladyship, for these are "her own *matchless* words) told Nelson that, if I had been a "queen, after the battle of Aboukir, he should have had a "principality, so that Blenheim park should have been only as "a kitchen garden to it!"—Will Lady H. inform us what she would have *added*, after the *subsequent* victories of the Admiral? Her lavish disposition reminds us of the boy who was crying at noon for his dinner, and being asked whether his mammy allowed him none, answered that she had gone out in the morning and left it for him, but that he had eaten it all at his *breakfast*.—After such an Aboukirian breakfast, what would her Ladyship have allotted for a Copenhagen dinner, and, alas! for a Trafalgarian monument?

In the preface, Mr. Harrison boasts of having presented to his readers many novelties concerning Nelson, notwithstanding the various accounts of him which have hitherto appeared; and we shall readily acknowlege that his boast in this respect is well founded, since he has certainly furnished us with a great number of new particulars, anecdotes, and letters, hitherto secluded from the public eye. Indeed, with regard to epistolary communications, we can account for his having obtained possession of them no otherwise than by supposing that he has had access to Lord Nelson's own copies of his letters and dispatches; while for minute, personal, domestic, and travelling anecdotes, Lady H. and others of Nelson's companions must probably have been the author's informants. We have doubts whether he was justified in giving to us some of the official documents: but he has taken on himself this responsibility, and *we* have only to avail ourselves of the knowlege thus imparted.

On the other hand, Mr. H. has made free use of former details. Much is taken from Mr. Charnock's publication*, though not acknowleged; twelve pages are allotted to Captain Phipps's Voyage to the North Pole, and eighteen are copied from Dr. Moseley's book on tropical climates, relative to the expedition against the Spanish settlements in America; Col.

* See Rev. Vol. xlix. N.S. p. 165.

Drinkwater's

Drinkwater's account of the action off St. Vincent's is quoted through fifteen pages; Nelson's own journal is added; and the battle of the Nile occupies seventeen pages, transcribed from a sketch said to have been drawn up by Captain Berry, and which has before been printed.

Let us now, however, turn from the scene-painter to the Hero on the stage. Some minor errors of the former shall be the subject of a few concluding remarks.

Our abstract from Mr. Charnock's work has put our readers in possession of the chain of incidents which distinguished the life of Nelson. We shall now attend to some of the circumstances relative to them, which occur for the first time in the present volumes; and to the traits in conversation, letters, or otherwise, which mark the features of his extraordinary character.

Enthusiasm in the service of his country, and for the honour of his profession, was his distinguishing and paramount feeling. In the pursuit of this object, no danger terrified him, no obstacle deterred him, no consequences restrained him, life was desirable only as it tended to this duty, and death was welcome if occuring in the discharge of it. All the particulars here recorded, concerning his command while protecting the two Sicilies, Malta, &c. eminently illustrate and confirm this truth, and afford perhaps an unparalleled display of exertion and anxiety. "Is His Majesty's service (said he) to stand still for an instant?" Few constitutions, we believe, could long support such a mind as he possessed, and such fatigues as the incessant workings of that mind created; *his* bodily frame certainly was too weak for the task, and suffered severely from the effects of it.

That he considered the cause, moreover, in which he was engaged, to be just, and that he deemed the views of his government to be laudable, must be argued from a remarkable passage in a letter to Lord Minto; "My conduct, as your's, is to go straight and upright. Such is, thank God, the present plan of Great Britain; at least, as far as I know: for, if I thought otherwise, I should not be so faithful a servant to my country, as I know I am at present."

A degree of irritation, and the most acute feeling, naturally attended a temperament of this kind; and we discover repeated instances of those sensations in his expressions respecting Sir Sidney Smith, whose appointment in the Levant seemed to interfere with his own command, as well as respecting his treatment by the Admiralty on various occasions, and on being superseded by a senior officer. The excess of his exertions, the unfortunate issue of the contest, and his disap-

pointments, call from him the observation, in a letter to Lord Spencer, 'you will see *a broken-hearted* man. *My spirit cannot submit patiently.*'

Vanity was undoubtedly another leading feature in his character, and perhaps as inseparable from it as irritation. In a letter to Lady Nelson, on occasion of a storm and much danger, he himself says, "I believe it was the Almighty's goodness, to check *my consummate vanity!*" Yet in a future letter to Earl Spencer, on occasion of honours granted to him at Naples, he deprecates the idea of "one spark of vanity," and says, "God knows my heart is among the most *humble* of the creation." Again, on the other hand, he is represented by his biographer as venting the murmurs of ambition, against the sparing grant of a *baronial* coronet, after the battle of the Nile.—At an early period, his determination to become eminent was almost prophetically announced. When first acting with Sir William Hamilton at Naples, "Sir William, (said he) you are a man after my own heart: you do business in my own way! I am now only a Captain; but I will, if I live, be at the top of the tree." Again, writing to his sister, he observed, "they have not done me justice in the affair of Calvi; but never mind, *I'll have a Gazette of my own.*"—We know it to be a fact, moreover, that after the action off St. Vincent's, when a friend was complimenting him on his conduct, talking of the honours which must be conferred on him, and suggesting that he would be created a Baronet, "No," said Nelson, looking displeased and contemptuously, and placing his hand on the left side of his coat, "if I have done any thing that deserves reward, let them give me what will *mark the action.*"—By those, indeed, who knew Lord Nelson, no doubt can be entertained of his attachment to personal distinctions, and to the exterior marks of them. His death itself may probably be ascribed to this source.—Much may be said on the subject of honorary and personal distinctions. Where they have been deserved, they can neither be *grudged* nor disapproved: yet it is not desirable that they should be the principal stimulus to exertion, since purity of motive would thus be destroyed; and however the man who seeks and who ostentatiously displays them may be justified, he who with equal claims to them still contemns and rejects them will ever be deemed the greatest character.

His extreme hatred of the French, as a people, was another trait. In above a dozen instances in these volumes, we have such expressions as the following; "Down, down with the French:"—"I have an antipathy to Frenchmen:" "the scoundrels of French:"—"there is no way of dealing with a Frenchman

a Frenchman but to knock him down."—"Down, down with the damned French villains! Excuse my warmth, but my blood boils at the name of a Frenchman. I hate them *all*, Royalists and Republicans." &c. &c.

If he was nationally illiberal, however, his *soul* was *generous*, (as he himself singularly calls it in a letter to Earl Spencer,) and his heart and purse were ever open to his friends. On being voted 10,000l. by the East India Company, he immediately made out drafts for 500l. each to his father, his two brothers, and his two sisters; his unvaried and unbounded solicitude for his *band of brothers*, as he called the Captains of his squadron at the Nile, and for all his brave companions at all times, is strikingly amiable*; and his zeal for the common cause, while at Naples, induces him to declare that, sooner than the operations of war shall be stagnant from a want of money, he will sell the property of Bronte†, and the magnificent presents which had been made to him by different Sovereigns. His kindness of heart also appears in a letter relative to the Bronte estate, (see Vol. II. p. 243.) which he commences by saying, "my object at Bronte is to make the people happy, by not suffering them to be oppressed; and to enrich the country, by the improvements of agriculture."

Decision and promptitude were also well known attributes of Lord Nelson, and none perhaps can be more important and more requisite in a commander. These he not only displayed in the hour of battle, but on occasions of deliberation he resolutely abided all consequences, in following what he conceived to be his duty for the good of the service. When he was in Naples-Bay, and was desired by Lord Keith, then commander in chief in the Mediterranean, to detach to him at Minorca a part of his own squadron, he did not scruple to disobey the order "till the safety of his Sicilian Majesty's kingdom might be secured:" but he wrote immediately to Lord Keith, to the Admiralty, and privately to Lord Spencer,

* A prominent instance of this sensibility to the interests and reputation of his brother officers occurs in his well known letter to the Lord Mayor of London, August 1, 1804, in which he refused the proffered thanks of the city for having so long blockaded Toulon, because he denied the fact of the *blockade*, and because the other officers of the fleet were not included in the vote. (See Vol. II. p. 423.)

† Vol. II. p. 144. Mr. Harrison strongly represents the reluctance of Lord Nelson to receive this title and estate as a reward from the King of the two Sicilies, for the discharge of his duty to his own sovereign: asserting that he yielded only to the representation of the necessity that the former Prince should adequately testify his gratitude.

(then at the head of that Board,) in justification of himself; and though he knows, he says, that he *must be subject to trial for his conduct*, he relies on the uprightness of his intentions, and submits to the judgment of his superiors. In like manner, he strongly though ineffectually urged General Sir James St. Clair Erskine to dispatch troops to the relief of Malta, though he was aware that particular circumstances prevented Sir James from conceiving himself to be warranted in such a step; nobly adding, however, "I wish if possible to take all the responsibility." His still more palpable disregard of orders which he disapproved was notoriously exemplified in the affair at Copenhagen: where he *would not see* a signal which was reported to him, but the *complexion* of which his ardent and sanguine mind could not tolerate.—This subject, of obedience to orders, is too delicate and important for our discussion of it in this place: we only record Lord Nelson's conduct, and refer to his opinion, as generally expressed in a letter to Lord Spencer: see Vol. 2. p. 191.

Political discernment also was displayed on many occasions, by the Admiral, in his judgment of men and his anticipation of events. When he saw the renowned General Mack at Naples, he observed, "General Mack cannot move without five carriages. I have formed my opinion. I heartily pray I may be mistaken;"—and when at a review, and sham fight, Mack's troops were by a blunder completely surrounded by the supposed enemy, Nelson exclaimed, "this fellow does not understand his business."—Of the Neapolitan minister, the Marquis de Gallo, he said, "He admires his ribbon, ring, and snuff-box so much, that an excellent *petit maitre* was spoiled when he was made a minister." — Of Sir John Acton, he usually speaks in high terms: "he has the wisest and most honest head in this kingdom," — "Acton and Belmonte seem to be the only uncorrupted men in the kingdom,"— but afterward he changed his opinion, and said "Acton has, I am almost convinced, played us false."

As to professional conduct and ability, though these are points of the first importance, they require from us no illustration, since the actions of the hero have so splendidly illuminated them. We shall only add that, besides the judgment and daring which they displayed, he was remarkable for the diligence and rapidity of all his movements, whether refitting in port, or when in chace, or in combat. He adopted the best of all methods, that of personal example; and as he himself observed, he did not say "*Go*," but "*Let us go.*"

In a domestic point of view, a shade is cast over this sketch by the disagreement of Lord Nelson and his Lady; a subject

on which we feel ourselves incompetent to speak, and which we should have deemed it indecorous to introduce, had not Mr. Harrison chosen to treat it with more freedom than any other point which comes before him: except one that is intimately connected with it, viz. the character and conduct of Captain Nisbet, Lady Nelson's son by her first husband. In his preface, alluding evidently to this topic, the author declares that he 'has fearlessly endeavoured freely to investigate transactions of the utmost delicacy in private life;' a fearlessness which does not appear with the best grace on such a topic, especially when it is seen in that instance alone. A difference of temper and sentiment is ascribed to Lady Nelson; which, united to her reception of disadvantageous reports concerning some of the connections of her husband, created estrangement, and finally a separation. Lord N. then lived wholly in the society of Sir W. and Lady Hamilton; to the latter of whom it is universally known that he was enthusiastically attached, and to whom the biographer asserts he would certainly have been united after Sir W.'s decease if he had outlived Lady Nelson. Perfect purity, however, is ascribed to this attachment; though it is admitted, in the only passage which recognizes a failing in Lord Nelson's character, that he was not abstemious in regard to women; and which we shall quote, since it contains some mention of the female child so mysteriously recommended in his will:

'Among the amiable and interesting group at Merton, was Miss Horatia Nelson Thompson, Lord Nelson's adopted daughter, then an infant about five years of age. What real affinity, if any, that charming child may bear to his lordship, is a secret at present known by few; and, as it should seem, by none who feel at liberty to divulge it. She was, certainly, an object of his constant and most tender regard; and, though the family in general appear disinclined to believe her his daughter, it seems highly probable that she is so. Should this prove to be the fact, it cannot greatly affect his lordship's reputation; who, it is not to be dissembled, though by no means ever an unprincipled seducer of the wives and daughters of his friends, was always well known to entertain rather more partiality for the fair-sex than is quite consistent with the highest degree of Christian purity. Such improper indulgences, with some slight addiction to that other vicious habit of British seamen, the occasional use of a few thoughtlessly profane expletives in speech, form the only dark specks ever yet discovered in the bright blaze of his moral character.'

We shall not farther dwell on family disputes which are not properly before us, and are here certainly represented *ex parte*. A more important point of investigation, in which the public conduct of Lord N. was implicated, we have not yet touched in this place; we mean his refusal to ratify the treaty with

with the Neapolitan insurgents: but, as Mr. Harrison's report of this affair has excited a specific vindication from Captain Foote, who was principally concerned in it, we shall reserve our remarks for a succeeding article, in which Captain F.'s tract will be considered.

On the point in question in the ensuing paragraph, we can say nothing: but since we know that the imputation here intimated has been made, and the contradiction here stated is so peremptory, it seems but justice to transcribe it:

'Among the various gross imputations against his lordship, which the future historian may find registered in some of the preserved licentious public journals of blended facts and falsehoods, and inconsiderately adopt, is that of the Hero of the Nile's having been so addicted to gaming, that he lost, at a single sitting, the whole he had gained, both pay and prize-money, during the year of that memorable victory: whereas, in truth, his lordship was so extremely adverse to this vice, that he had scarcely ever, in his life, entered any one of the fashionable gaming-houses; nor ever, as he repeatedly assured his friends, whom these base reports induced particularly to ask the question, won or lost even the trifling sum of twenty guineas!'

Hitherto we have been chiefly occupied with the features of the very uncommon portrait which we have been contemplating: but we shall now advert to a few passages from the work which relate to incidents and transactions.

It has been remarked that the official letter from Sir John Jervis, after the action off St. Vincent's, was extremely sparing of commendation on the officers of the squadron, and especially in regard to the astonishing achievements of Commodore Nelson. Mr. Harrison, however, has obtained Lord St. Vincent's permission to print extracts from a *private* letter which he wrote to the first Lord of the Admiralty, to the following effect:

"The correct conduct of every officer and man in the squadron, on the 14th instant, made it improper to distinguish one more than another, in my public letter; because I am confident that, had those who were least in action been in the situation of the fortunate few, their behaviour would not have been less meritorious: yet, to your lordship, it becomes me to state, that Captain Troubridge, in the Culloden, led the squadron through the enemy in a masterly stile, and tacked the instant the signal flew; and was gallantly supported by the Blenheim, Prince George, Orion, Irresistible, and Colossus. The latter had her fore and fore-topsail yards wounded, and they unfortunately broke in the slings in stays; which threw her out, and impeded the tacking of the Victory.

"Commodore Nelson, who was in the rear on the starboard tack, took the lead on the larboad, and contributed very much to the fortune of the day; as did Captain Collingwood: and, in the close, the San Josef and San Nicolas having fallen foul of each other, the Cap-

tain laid them on board; and Captain Berry, who served as a volunteer, entered at the head of the boarders, and Commodore Nelson followed immediately, and took possession of them both. The crippled state of these ships, and the Captain, entangled as they were, and that part of the enemy's fleet which had been kept off in the morning —as described in the public letter—joining at the instant, it became necessary to collect the squadron, to resist an attempt to wrest these ships, the Salvador del Mundo, and San Ysidro, from us, which occasioned the discontinuance of the action."

Previously and subsequently to the action off the Nile, Admiral Nelson suffered much inconvenience, and the service was much impeded, from not having any frigates attached to his squadron; a deficiency which has occurred in other instances, with similar bad consequences. In a private letter to Lord Spencer, which is throughout worthy of notice, he commences by referring to this circumstance:

"MY LORD, "Mouth of the Nile, 9th August 1798,

"Were I to die this moment, *want of frigates* would be found stamped on my heart. No words of mine can express what I have suffered, and am suffering, for want of them. Having only La Mutine brig, I cannot yet send off Captain Capel, which I am very anxious to do: for, as an accident may happen to Captain Berry, it is of some importance, I think, for your lordship to be informed of our success as speedily as possible. If the King of Naples had joined us, nothing at this moment could prevent the destruction of the store ships, and all the transports, in the port of Alexandria; four bomb vessels would burn the whole in a few hours: but, as I have not the means, I can only regret the circumstance. I send you a pacquet of intercepted letters, some of them of great importance; in particular, one from Bonaparte to his brother. He writes such a scrawl, as no one not used to it can read: but, luckily, we have got a man who has wrote in his office to decypher it. Bonaparte has differed with his generals here: and he did want—and, if I understand his meaning, does want, and will strive to be, the Washington of France. "*Ma mere*" is evidently meant for "*my country*." But, I beg pardon: all this is, I have no doubt, well known to administration. I believe, our victory will, in it's consequence, destroy this army; at least, my endeavours shall not be wanting. I shall remain here for some time. I have thought it right to send an officer (by Alexandretta, Aleppo, and Bussorah) over land, to India, with an account of what I have gathered from these dispatches; which, I hope, will be approved. I have sent a copy of my letter to the Board of Controul, that they may give the necessary directions for paying the officer's bills. If it should have gone to the East India Company, I hope that board will forward it. Ever believe me, your lordship's most obliged and obedient servant,

"HORATIO NELSON."

The deplorable state of public affairs at Naples in 1798 is thus depicted also in a letter to Lord Spencer:

'I see

'I see the finest country in the world, full of resources; yet, without enough to supply the public wants: all are plundering, who can get at public money or stores. In my own line, I can speak. A Neapolitan ship of the line would cost more than ten English ships fitting out. Five sail of the line must ruin the country. Every thing else is, I have no doubt, going on in the same system of thieving: I could give your lordship so many instances of the greatest mal-conduct of persons in office, and of those very people being rewarded. If money could be placed in the public chest at this moment, I believe it would be well used: for the sad thing in this country is, that although much is raised, yet very little reaches the public chest. I will give you a fact—When the order of Jesuits was suppressed in this country and Sicily, they possessed very large estates: although these, with every other part of their property, were seized by the crown; yet, to this moment, not one farthing has reached the public chest. On the contrary, some years, the pretended expence of management was more than the produce. Taxes have been sold for sums of money; which, now, are five times more than when sold.'

When Lord Nelson was at Hamburgh, on his return to England,

'A venerable clergyman, apparently between seventy and eighty years of age, was perceived one morning by his lordship, with a large book under his arm, anxiously looking towards the door of his apartment, with the most expressive solicitude depicted in his countenance. His lordship, immediately, with his ever prompt kindness and humanity, desired Mr. Oliver to enquire what was the object of his wish. Having learned, that he was the pastor of a place forty miles distant, who had travelled thus far with his parochial bible, in the first leaf of which he wanted the immortal hero to inscribe his name, his lordship instantly admitted him into his presence; readily complied with his request; and then, taking him kindly by the hand, heartily wished the patriarchal and spiritual shepherd a safe return to his rural flock. The aged and pious minister suddenly dropped on his knee: fervently imploring Heaven to bless his lordship, for so generously condescending to indulge his wish; and solemnly declaring that he should now be happy till it pleased God to call him, when he would die contented, having thus done homage to, and obtained favour from, "*the Saviour of the Christian World.*"

'Another circumstance, of still greater singularity, occurred at Hamburgh, relative to a wine-merchant. This gentleman, who was likewise more than seventy years of age, and of a very respectable appearance, had requested to speak with Lady Hamilton. Her ladyship, accordingly, condescendingly admitted him to a private audience; when he informed her, through the medium of Mr. Oliver, who interpreted for both parties, that he had some excellent old Rhenish wine, of the vintage of 1625, and which had been in his own possession more than fifty years. This, he said, had been preserved for some very extraordinary occasion; and one had now arrived, far beyond any he could ever have expected. In short, he flattered himself

that,

that, by the kind recommendation of her ladyship, the great and glorious Lord Nelson might be prevailed on to accept six dozen bottles of this incomparable wine: part of which, he observed, would then have the honour to flow with the heart's blood of that immortal hero; a reflection which could not fail to render himself the most fortunate man in existence, during the remainder of his days. His lordship, being informed of these curious particulars, immediately came into the apartment, and took the old gentleman kindly by the hand, but politely declined his present. He was, however, finally persuaded to accept of six bottles, on condition that the worthy wine-merchant should dine with him next day. This being readily agreed, a dozen bottles were sent; and his lordship, jocosely remarking that he yet hoped to have half a dozen more great victories, protested he would keep six bottles of his Hamburgh friend's wine, purposely to drink a bottle after each. This his lordship did not fail to remember, on coming home, after the battle of Copenhagen; when he "*devoutly drank the donor*." It is said, that this wine-merchant, soon after Lord Nelson had first taken him by the hand, happening to meet with an old friend, who was about to salute him in a similar way, immediately declined the intended kindness, and said he could not suffer any person to touch the hand which had been so highly honoured by receiving that of Lord Nelson. Certain it is, that this man felt so overcome by his excessive sensibility, that he literally shed tears of joy during the whole time he was in our hero's presence.'

The subsequent relations also prove the Admiral's benevolence of heart and openness of purse:

'At a grand public breakfast, given to Lord Nelson and his frends, by Baron Breteuil, formerly the French ambassador at the court of Naples, the celebrated General Dumourier was introduced to his lordship. Lord Nelson, notwithstanding his general aversion to Frenchmen, had a favourable opinion of this able and intelligent officer; and said to him, that he hoped they should both, in future, fight hand in hand for the good cause: adding, as there was then some prospect of General Dumourier's being employed in the British service, that there was no person, if we were to have joint operations by sea and land, with whom he would sooner act. The General was so overpowered by this generosity and grandeur of soul in our hero, that he could only articulate—"Great Nelson! brave Nelson! I am unable to speak. I cannot make any reply to your goodness!" His lordship, finding the circumstances of General Dumourier very humble, for a man of his merits, kindly sent him a weighty purse, next day, by Mr. Oliver, to whom the General feelingly expressed the utmost thankfulness.

'While Lord Nelson remained at Hamburgh, he received, one morning, a very extraordinary visit. An Englishman, of gentlemanly address, called on his lordship, and requested to speak with him in private. Sir William Hamilton, conceiving the stranger's appearance to be suspicious, particularly as he held one hand under his coat, advised his lordship not to withdraw. Our hero replied that, though he had never before differed with Sir William in opinion, he must decidedly

cidedly do so now. He felt conscious, he said, that he had done no ill; and, therefore, dreaded none. He then, with firmness, bade the stranger follow him into another apartment; who soon gave his lordship to understand, that he was no less a personage, than the famous Major Semple, of swindling notoriety. With a considerable degree of feeling, he detailed his miserable situation: an outcast from society; in the deepest distress; avoided, and despised, by every body. Lord Nelson protested, that he had not expected the honour of such a visit; but, nevertheless, returning to Sir William and Lady Hamilton, and mentioning who it was, kindly asked—"What shall we do for the poor devil?" They accordingly gave him, between them, a purse of twenty guineas: his lordship tenderly remarking, that he seemed a man of talents; *who had, probably, from some first error of early life, unchecked by friendly advice or assistance, finally sunk into a state of, perhaps, irrecoverable ignominy.*'

Lord N.'s departure on his final cruize is stated to have been preceded by the following circumstances:

'Lord Nelson had, at this period (August 1805), no intention of again going speedily to sea. All his stores had been brought up from the Victory; and he was, he said, resolved to enjoy a little leisure, with his family and friends, in the delightful shades of Merton. The Honourable Captain Blackwood, a few days afterward, brought intelligence that the combined fleets, reinforced by two more Spanish squadrons, and now amounting to thirty-four sail of the line, had left Ferrol, and got safely into Cadiz. All this, however, was nothing to him; "Let the man trudge it, who has lost his budget!" gaily repeated his lordship. But, amid all this *allegro* of the tongue, to his friends at Merton Place, Lady Hamilton observed that his countenance, from that moment, wore occasional marks of the *penseroso* in his bosom. In this state of mind, he was pacing one of the walks of Merton garden, which he always called the quarter-deck, when Lady Hamilton told him, that she perceived he was low and uneasy. He smiled, and said—"No! I am as happy as possible." Adding, that he saw himself surrounded by his family; that he found his health better since he had been at Merton; and, that he would not give a sixpence to call the king his uncle. Her Ladyship replied, that she did not believe what he said; and, that she would tell him what was the matter with him. That he was longing to get at these French and Spanish fleets; that he considered them as his own property, and would be miserable if any other man but himself did the business; that he must have them, as the price and reward of his long watching, and two years uncomfortable situation in the Mediterranean: and finished, by saying—"Nelson, however we may lament your absence, and your so speedily leaving us, offer your services, immediately, to go off Cadiz; they will be accepted, and you will gain a quiet heart by it. You will have a glorious victory; and, then, you may come here, have your *otium cum dignitate*, and be happy." He looked at her ladyship for some moments; and, with tears in his eyes, exclaimed—"Brave Emma! good Emma! if there were more Emmas, there would be more Nelsons. You have penetrated my thoughts.

thoughts. I wish all you say, but was afraid to trust even myself with reflecting on the subject. However, I will go to town." He went, accordingly, next morning, accompanied by her ladyship and his sisters. They left him at the Admiralty, on the way to Lady Hamilton's house in Clarges Street; and, soon after, received a note, informing them that the Victory was telegraphed not to go into port, and begging they would prepare every thing for his departure. This is the true history of that affecting affair. Her ladyship feels, most severely, that she was the cause of his going; but, as she loved his glory, she could not resist giving him such advice. It is, however, the general opinion of those who best knew his lordship, that he would, in all probability, have fretted himself to death had he not undertaken this expedition.'

Relative to the battle at Copenhagen, we are furnished with some private accounts, and an interesting correspondence between the English Vice-Admiral and the Danish Adjutant-General Lindholm, but they are too long for us to quote. Lord Nelson's disobedience of the Commander in chief's signal is unequivocally stated: but it is denied that our fleet would have suffered a repulse if the flag of truce had not taken effect; and M. Lindholm admits that the *final result* was a defeat on their side, though not an inglorious one. We do not consider it as yet ascertained that the issue would have been similar if the action had been continued.

Another instance of the amiable feelings of Nelson occurs in his conduct towards Sir Robert Calder, whom he had orders to send home from the Mediterranean for an inquiry into his conduct in a previous action with the enemy; and it is much to be lamented, for Sir Robert's sake, and probably for the public cause, that Lord N.'s generous and judicious advice was not followed. — Mr. Harrison thus states the circumstance:

'On Lord Nelson's arrival in the Mediterranean, he had felt it his most difficult task to send home Sir Robert Calder. "I had never," said his lordship, speaking on this subject to his confidential friends, "but two enemies in the profession, that I know of, Sir Robert Calder and Sir John Orde; nor do I feel conscious of having ever given any of them any just cause of offence. However," added this excellent and exalted man, "I will, at least, endeavour to make Sir Robert love me." Accordingly, on communicating his orders to this unfortunate commander, he earnestly advised him not to return home immediately; but to serve with himself on the expected glorious occasion, after which, there could be nothing to apprehend from any trivial enquiry respecting what might previously have happened. Sir Robert, however, though he could not but feel sensible of his lordship's kindness, was resolved by no means to protract his justification; and Lord Nelson, finding him determined to go home, as a last proof of tenderness and respectful consideration for a brother officer thus disagreeably

disagreeably situated, insisted that, instead of Sir Robert's departing in a frigate, as directed, he should at least have the honour of returning in his own ninety-gun ship, ill as it could at this eventful crisis be spared from that station. Thus did the hero willingly hazard a degree of censure from his country, through excess of feeling for Sir Robert Calder; nor is it altogether an extravagant impossibility that, to this generous action, he owed even his own death, which the addition of a ship of such force might perhaps have prevented. In writing to the honourable Captain Blackwood a second letter, dated the 14th, soon after Sir Robert Calder's departure, his lordship feelingly says—"Sir Robert is gone. Poor fellow! I hope he will get well over the enquiry." What a lesson is here of Christian virtue, left by our incomparable hero for the contemplation and admiration of mankind. It is asserted, on no light authority, that Sir Robert Calder had formerly, rather rashly, advised a court-martial on our hero, for his departure from his commander in chief's orders on the memorable 14th of February; when the great Earl of St. Vincent, with a generous, noble, and dignified disdain, instantly replied—"You would, then, try a man for knowing better how to act than yourself."

Shortly before the commencement of the fatal battle of Trafalgar, the author relates, Lord Nelson took leave of the Captain of the Euryalus by saying, "My dear Blackwood, I shall never again speak to you;" and it may be supposed from all circumstances, that he considered it as probable that his career would be terminated in the approaching combat.

Though we have quarrelled with the profusion and bad taste of the encomiastic expressions employed by this biographer, yet we have always considered Lord Nelson as an eminently great character in his profession; and the more intimately we regard him, in all the various parts of his arduous duties, the more are we disposed to pronounce that he was *a wonderful man*. His actions and his habits should be the study of every British youth, who is destined for the military profession either on land or at sea; and the present volumes, as affording a near view of him through the medium of his own letters, dispatches, conversation, and actions, form a very interesting and valuable text-book.

We have previously animadverted on the principal faults to be attributed to this piece of biography; and we have now to observe in conclusion that, as a composition, it betrays a material deficiency in having no arrangement nor subdivisions, and is disfigured by many inaccuracies and absurdities of expression. It contains also some errors in matters of fact.—Mr. H. speaks of *chiefest* heroes, and *boasts* of *humility*; of persons being *presageful*, and of *anticipatory* reflections; of success being *acquirable*, and of the *culture* of the *plough-share*; of

of the *existences* of people, and of the fleet passing *through the Pharos* of Messina; of *limitless* authority and a *limitropic barrer;* with many sentences involved in obscurity by ungrammatical construction, or deformed by grammatical violations. In one place, Mr. H. most unfortunately attempts a little Latin, and talks of Genius which *is* "*nascetur, non fit.*"—Among the errors, we find an observation p. 335. Vol. 1. that, after the battle of the Nile, *all the Captains received the honour of knighthood.* Vol. 2. p. 86. the Lion British man of war, and p. 90. the *Minerve*, are improperly called *Neapolitan.* P. 155. Captain *Coote* occurs for *Cooke.* P. 288. Captain Foley is mistakingly styled *the Honourable;* and at the commencement, the birth of the hero is thus incorrectly stated, 'Horatio *Lord Viscount* Nelson was born,' &c. In Vol. 1. pp. 244. and 252. something is said about Lady Hamilton having procured and communicated a *talisman* to Nelson, which essentially promoted his operations when at Naples, but which is totally incomprehensible to us, unless the author means the great talismanic engine of corruption, *gold.* A portrait of Lord Nelson is prefixed to Vol. 1. but no other engraving is given; nor is any table of Contents or Index subjoined.

G. 2.

ART. XI. *Authentic Narrative of the Death of Lord Nelson;* with the Circumstances preceding, attending, and subsequent to that Event; the professional Report of his Lordship's Wound, and several interesting Anecdotes. By William Beatty, M.D. Surgeon to the Victory in the Battle of Trafalgar. 8vo. 7s. Boards. Cadell and Davies. 1807.

THE first passage that strikes us, in the preparatory part of this narrative, is an observation made by Lord Nelson respecting General Mack, which decidedly coalesces with sentiments formerly expressed by him, and to which we have referred in our preceding article. When the Agamemnon joined the fleet off Cadiz, and brought newspapers, in one of which was a report that this General was about to be appointed to the command of the Austrian armies in Germany, the Admiral remarked: "I know General Mack too well. He sold the King of Naples; and if he is now entrusted with an important command, he will certainly betray the Austrian monarchy."

On advancing to the conflict which terminated the life of our great commander, we are furnished by Dr. Beatty with a circumstantial detail which is still interesting, but the main parts of which are sufficiently known. The most impressive scene occurs after the fatal wound had been inflicted; and it

is an object of curiosity to contemplate the last moments of the dying chief. That he felt "the ruling passion strong in death" is evident; and his attention to the proceedings of the moment, his anxiety for their successful issue, and his self-gratulation that "he had done his duty," were manifested as long as his powers remained. These are circumstances of obvious interest in regarding him professionally; and in considering him in his private character, it is equally striking to the historian to observe that almost his first and last thoughts were directed towards Lady Hamilton and his *adopted* daughter Horatia, (whom in speaking to Dr. Scott he simply called *my daughter Horatia,*) while not a word of Lady Nelson ever escaped his lips. To this Clergyman also he said, "Doctor, I have *not* been a *great* sinner:" but no farther reference to his situation, in a moral point of view, appears to have been testified by him. A short time previous to the battle, however, he quitted the deck, and retired to his cabin, where he committed to paper the following prayer; which is in unison with that attention to religious services, and that expression of pious feelings, by which he seems to have been distinguished:

"May the great God whom I worship grant to my Country, and for the benefit of Europe in general, a great and glorious victory; and may no misconduct in any one tarnish it, and may humanity after victory be the predominant feature in the British Fleet! For myself individually, I commit my life to Him that made me; and may His blessing alight on my endeavours for serving my Country faithfully! To Him I resign myself, and the just cause which is entrusted to me to defend. Amen, Amen, Amen."

Expressions of a similar import were found in his pocket book, written during his journey from Merton to join his ship:

"Friday Night, 13th September 1804.

"Friday night, at half past ten, drove from dear, dear Merton, where I left all which I hold dear in this world, to go to serve my King and Country. May the great God whom I adore, enable me to fulfil the expectations of my Country! and if it is His good pleasure that I should return, my thanks will never cease being offered up to the throne of His mercy. But if it is His good providence to cut short my days upon earth, I bow with the greatest submission; relying that He will protect those, so dear to me, that I may leave behind. His will be done! Amen, amen, amen."

It has been stated that Lord Nelson's health was become so bad, that long life could not have been his portion if he had survived this battle. From Dr. Beatty's report of his examination of the body, however, we learn that the contrary was the fact:

'The

'The writer of this can assert that his Lordship's health was uniformly good, with the exception of some slight attacks of indisposition arising from accidental causes; and which never continued above two or three days, nor confined him in any degree with respect to either exercise or regimen *: and during the last twelve months of his life, he complained only three times in this way. It is true, that his Lordship, about the meridian of life, had been subject to frequent fits of the gout: which disease, however, as well as his constitutional tendency to it, he totally overcame by abstaining for the space of nearly two years from animal food, and wine and all other fermented drink; confining his diet to vegetables, and commonly milk and water. And it is also a fact, that early in life, when he first went to sea, he left off the use of salt, which he then believed to be the sole cause of scurvy, and never took it afterwards with his food.'—

'The Surgeon had, on the occasion of opening his Lordship's body, an opportunity of acquiring an accurate knowledge of the sound and healthy state of the thoracic and abdominal viscera, none of which appeared to have ever been the seat of inflammation or disease. There were no morbid indications to be seen; other than those unavoidably attending the human body six weeks after death, even under circumstances more favourable to its preservation. The heart was small, and dense in its substance; its valves, pericardium, and the large vessels, were sound, and firm in their structure. The lungs were sound, and free from adhesions. The liver was very small, in its colour natural, firm in its texture, and every way free from the smallest appearance of disorganization. The stomach, as well as the spleen and other abdominal contents, was alike free from the traces of disease. Indeed all the vital parts were so perfectly healthy in their appearance, and so small, that they resembled more those of a youth, than of a man who had attained his forty-seventh year; which state of the body, associated with habits of life favourable to health, gives every reason to believe that his Lordship might have lived to a great age.

'The immediate cause of his Lordship's death was a wound of the left pulmonary artery, which poured out its blood into the cavity of the chest. The quantity of blood thus effused did not appear to be very great: but as the hemorrhage was from a vessel so near the heart, and the blood was consequently lost in a very short time, it produced death sooner than would have been effected by a larger quantity of blood lost from an artery in a more remote part of the body. The injury done to the spine must of itself have proved mortal, but his Lordship might perhaps have survived this alone for two or three days; though his existence protracted even for that short

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'* These complaints were the consequence of indigestion, brought on by writing for several hours together. His Lordship had one of these attacks from that cause a few days before the battle, but on resuming his accustomed exercise he got rid of it. This attack alarmed him, as he attributed it to sudden and violent spasm; but it was merely an unpleasant symptom (*globus hystericus*) attending indigestion.'

period would have been miserable to himself, and highly distressing to the feelings of all around him.'

Dr. Beatty has illustrated his publication by a portrait of Lord Nelson, and a plate representing the appearance of the fatal ball and the substances adhering to it, after it was extracted from the body.

G.2.

ART. XII. *Captain Foote's Vindication of his Conduct*, when Captain of His Majesty's Ship Sea-Horse, and Senior Officer in the Bay of Naples, in the Summer of 1799. 8vo. 1s. 6d. Cadell and Davies. 1807.

CONSIDERABLE notice was excited, though all investigation seems to have been repressed, by the order of Lord Nelson to annul a treaty which, in June 1799, was executed between the Cardinal Ruffo on the part of his Sicilian Majesty, united with the Russian and Turkish Commanders and Captain Foote as senior British officer, and the Republican garrisons of the Forts Nuovo and Uovo; and Mr. Harrison, in his memoirs of Lord N., having spoken of this capitulation as *infamous*, and having printed a private letter of his Lordship in which the same epithet is applied to the transaction, Captain Foote has very properly sent forth the present statement in vindication of the part which he acted.

In May 1799, Lord Nelson, being at Palermo, issued orders for the line of battle ships which had been left at Naples, to join him immediately; and the command of the blockade of that bay, the city being then in possession of the French, devolved on Captain Foote of the Sea-Horse frigate; to whom the orders and instructions previously delivered to Captains Troubridge and Hood were transferred. On the 16th of June, Captain F. writes to his Lordship that he had obtained by capitulation the fortified rock of Revigliano and the important fort of Castel à Mare; and that Naples was restored to the Royalists, with the exception of the Forts of St. Elmo, Nuovo, and Uovo.—In a progressive letter from June 18 to June 20, he states that the two latter forts had been summoned to capitulate; that, on their refusal, attacks had been made on them: but that subsequently the Cardinal had entered into an armistice, which was likely to end in a capitulation. It appears that this capitulation was actually ratified on the 22d inst. and an armistice settled with the commandant of St. Elmo. Captain F.'s correspondence with the Cardinal fully proves that, though his Eminence and the Russians arranged and executed the capitulation without consulting Captain Foote, he discharged the duty of an active and zealous British officer by protesting

protesting against the unusual length of the suspension of hostilities during its progress, against the ignorance respecting it in which he was kept, and against every thing in it "that can in any way be contrary to the rights of his Britannic Majesty, or those of the English nation"; and he put his signature to it, though the terms were very favorable to the Republicans, "to avoid (as he says in a letter to the Cardinal) throwing the least impediment in the way of the interests of his Sicilian Majesty, which are more particularly in the hands of your Eminence." Intelligence had also been received of the great probability of the arrival of a French fleet, which would have entirely changed the face of affairs.

On the 24th instant, however, very unexpectedly, Lord Nelson (instead of a French Admiral) came with his squadron into the Bay of Naples, and instantly issued his orders to annul the proceedings. That he did not shew disapprobation of Captain F.'s conduct is nevertheless apparent, as the Captain remarks, from his subsequent kind treatment of him, and friendly expressions in letters here pointed. When, on the evening of the 24th, Captain F. waited on the Admiral,

'His Lordship was pleased to say, that he was aware I had been placed in an arduous, and unpleasant situation; that he gave me all possible credit for zeal, assiduity, and good intentions; but that I had been imposed on by that worthless fellow, Cardinal Ruffo, who was endeavouring to form a party, hostile to the interests of his Sovereign, and his Lordship desired I would give him a statement, in the form of a narrative, of the heads of my proceedings, from the time the Cardinal approached near to Naples.—I respectfully observed to Lord Nelson that I had indeed been placed in a most anxious situation; having had more reason, among many disagreeable and trying circumstances, to expect the enemy's fleet, rather than that under his Lordship's command, in Naples Bay; that I could not be supposed to know, or even imagine, that the Cardinal was acting contrary to his Sovereign's interest, when I saw him retained in his *very high* and *confidential* situation; and my instructions directed me to co-operate, to the utmost of my power, with the Royalists, at whose head Cardinal Ruffo was known to be placed, even before the squadron, under Sir Thomas Troubridge, had sailed from Palermo.'

In the *statement* above mentioned, Captain F. remarks:

'On the 19th, I received a plan of a capitulation, already signed by the Cardinal, and the chief of the Russians, with a request that I would put my name to it. In answer, I informed the Cardinal that I had done so, because I considered him as the confidential agent of his Sicilian Majesty—and that some advantage would result from the capitulation, otherwise he would not have signed it; but I could not say I approved of such a manner of treating, and that I could not be answerable for its consequences. I also made some observations relative to St. Elmo's capitulating, which may be seen in my letter book.

'At length, on the 22d, I received a letter from the Chevalier de Micheroux, with the capitulation in form, already signed by the Cardinal and the Chief of the Russians. I replied to the Chevalier de Micheroux, that I had signed where he pointed out; but that I protested against every thing that could be in the least contrary to the honour and rights of my Sovereign and the British nation.

'I signed this capitulation—lest, on a reverse of fortune, or the arrival of the enemy's fleet, it might have been asserted, that my refusal was the cause of such misfortunes as might occur, and because I considered that the Cardinal was acquainted with the will and intention of his Sovereign; and the Count de Thurn had told me, that the Chevalier de Micheroux was authorized to act in a diplomatique character.

'The result of all this is, that with a very small force, I have had to conquer difficulties, which were only got the better of by that terror which the British flag inspires; that I never was consulted by the Cardinal relative to the capitulation; and that I had neither instructions, or any document, to assist or guide me.'

It seems to us, then, that Captain Foote has fully proved the sole point which he has here so properly attempted to establish, and to which he has almost wholly restricted himself in a judicious and temperate manner; viz. that of absolving himself from any imputation in this business, and from any liability to the application of the epithet *infamous*, which Lord Nelson used in his customary strong manner, but within the range of which we are fully convinced he did not mean to include the conduct of the British officer.

It is truly observed by Captain F. that Mr. Harrison has endeavoured to support the conduct of Lord Nelson by an unjustifiable confusion of terms:

'The term infamous, which Lord Nelson applies to the *treaty*, his biographer applies to the *armistice*, because it seems better to answer the purpose of clearing his Lordship from blame. A *treaty*, or a *capitulation* may be infamous, but an *armistice*, or *cessation from hostility*, cannot deserve this term: it is only a step towards an accommodation; something of this kind must precede all capitulations; even a surrender at discretion must be preceded by a cessation of arms: a truce, not confined to time, may, with justice, be annulled or broken; but a treaty, or capitulation, cannot be infringed without a breach of faith, which even the most barbarous nations have found it necessary to respect.'—

'The idea which the Chief of the Army of the King of Naples entertained of breaking the treaties, may be collected from the conversation which Cardinal Ruffo, Sir William and Lady Hamilton, and Lord Nelson, held on board the Foudroyant, as related in Mr. Harrison's Memoirs. The Cardinal maintained, inflexibly, that the treaty ought to be kept sacred, and upon the following opinion being given in writing, by Lord Nelson, the Cardinal retired in disgust:

"Rear Admiral Lord Nelson, who arrived in the Bay of Naples on the 24th of June, with the British fleet, found a treaty entered into with rebels, which, he is of opinion, ought not to be carried into execution, without the approbation of his Sicilian Majesty,—the Earl of St. Vincent,—Lord Keith."

Lord Nelson, however, acted without consulting these two senior Admirals, the terms of the capitulation were violated, and several individuals included in it were even executed. That the force opposed to the French and the rebels at the time of the capitulation might deem it advisable to grant terms which Lord Nelson, accompanied by seventeen sail of the line, would not have sanctioned, is one supposition, and a very allowable one: but that a compact, formally executed, should be broken, because shortly afterward one of the parties finds himself stronger than he before was, is a very different position, and a very indefensible and *infamous* dogma, whether applied to transactions between individuals or to the affairs of nations. It would be a waste of time and words to expose its evil nature and its mischievous tendency. As we have already observed, Captain Foote confines himself principally to his own exculpation, and refrains from a discussion of Lord Nelson's act; only remarking in the commencement, that self-defence calls him 'to bring forward *the most considerable, the most prominent error*, in his lordship's whole public life,'—and that 'all those who were acquainted with the true state of the case, and who regarded the character of Lord Nelson, or the reputation of the country, saw the necessity of burying the whole transaction in oblivion, as far as that could be done. In this view, and in this view only, I relinquished the idea of demanding a Court Martial.' He afterward says, however, 'the very name of an English Officer, acting for his country, was esteemed sufficient for the security of all that is dear to men! On this national character, Italians relied with confidence, before the unfortunate moment, in which *a wretched infatuation* produced this breach of sacred engagements.'

Though it is still fair, in judging of Lord Nelson's conduct, to remember that we have not before us his own representations of it, and of the reasons and circumstances by which he was guided; yet we have no conception that they could go the length of warranting him in thus compromizing national faith, even supposing that they would justify dissatisfaction at the measure which had been adopted. We fear that his proceedings in this instance must ever be considered as a blot in his escutcheon, and, which is so much more important, as a reproach on the national character.

ART. XIII. *Calligraphia Græca et Poecilographia Græca. Exaravit Johannes Hodgkin, Sculpsit H. Ashby.* Folio. 18s. Arch.

THIS very handsome publication consists of two parts, *Calligraphia*, dated in 1794, and *Poecilographia*, dated in 1807. The *Calligraphia* is intended to teach a new Greek handwriting which the inventor, Dr. Thomas Young, calls *elegantioris formæ, magisque Græcæ*; and to accomplish this important design, an alphabet is given, with minute directions for cutting, holding, and guiding the pen. Three copper-plates, containing verses partly selected from the antients, and partly translated from Shaspeare by Dr. Young, are added as examples of the new character.

We might adduce reasons which, as we believe, would satisfy most of our readers, and perhaps make some impression on the author himself, for our opinion that this hand is not more beautiful, and is certainly much less Grecian, than the common letters. These, we allow, require improvement: but it is to be sought in the imitation of the round and equable writing of the 9th and 10th century, not in a finical compound of hair-strokes and flourishes. However, we feel no inclination to quarrel with the elegant trifle before us: especially as the extreme slowness and difficulty, attendant on the execution of a new plan, will effectually prevent it from corrupting the public taste.

The *Poecilographia* is comprised in twelve plates, of which the first exhibits nineteen Greek Alphabets, from Montfaucon and others, arranged in chronological order, each in a separate column. We notice the omission of one, which, though imperfect, is extremely curious, and which perhaps was not inserted because its date is not ascertained. It is used in a broken inscription found at Athens by Stuart, and published by the late Daniel Wray in the second volume of the *Archæologia*, p. 216. Its subject eluded the penetration of Mr. Wray: but it consists of a list of names in the Doric dialect, (the last of which should be supplied * * ΑΡΧΙΔΑΣ) with these imperfect words on the side of the stone; I IMARNAI Read, HOVTOIMARNAMENOI. † It is needless to add that the marble was the στήλη of the tomb of some warriors. —In this first plate of the *Poecilographia*, we have much cause for complaint. The table is unaccompanied by a syllable of explanation, and the references are so defective as always to give trouble, and sometimes to occasion uncertainty. For instance, an Athenian alphabet, A. C. 430, is produced;

† Probably the first words of an Hexameter.

and

and *Wachter apud Massey* is quoted. Not possessing Massey, we cannot ascertain whether this be a mistake for 450, at which time the *Marmor Baudelotianum*, (Montfaucon, Palæogr. p. 133 *et* seqq.) was engraved at Athens. If not, the omission is very reprehensible: but, if we are right in our suspicion, the copy is both defective and inaccurate. In either case, EI and OI, put as equivalent to H and Ω, are gross and palpable mistakes.

The *fac-similes* from MSS. do not give an accurate representation of the progress of writing. The ſ, assigned to A. D. 1200, is as old as the ninth century; and the mark—for ν, here put under A. D. 1000. goes through MSS. of all ages.

The other eleven plates are taken up with *contractions* and *connections*, of which some were communicated by Professor Porson; and at the recommendation of Dr. C. Burney, Villoison's *fac-simile* of the contractions of the MS. Apollonius is repeated. This addition is judicious and important. The collection is extremely copious, and very useful: but its utility is much diminished by the want of explanation and analysis. Unless a student knows, 1. the original form of a contraction, 2. its date, 3. the limits of its use, as to its position, the letters to which it is affixed, and the species of MSS. in which it occurs, he cannot safely apply that contraction to critical purposes.

Much unnecessary repetition has taken place in this collection. The mark ' being given as equivalent to *ον*, there was no need of inserting τ'' and ἄλογ', which, as they stand, a beginner is apt to take for abbreviations appropriated to the words τὸν and ἄλογον, not as arbitrary compounds of the usual characters and a very common mark.—The greatest redundancies, however, occur in the *connections*: which, except some few of the most difficult, should be omitted altogether in the table, and introduced into a collection of words and sentences, which should always follow lists of contractions by way of *praxis*. The same may be said of the numerous variations which the caprice of scribes, and the untractableness of pens and paper, occasion in the formation of the same character. To range these in a table only bewilders the learner, who in course fancies them to be intrinsically distinct, and worries himself in vain to account for a difference which is of no consequence.

With these exceptions, we bestow very sincere commendation on this part of the present work. The engraving is generally correct, and always beautiful; and should any scholar be inclined to compose an analytical treatise on Palæography, and its application to criticism,—a work which, if properly

executed, would immortalize its author, and be of immense service to literature,—he would do well to avail himself of the abilities of Messrs. Hodgkin and Ashby. [i. e. Dobree] Dob.

ART. XIV. *Observations on the present State of the East India Company;* with prefatory Remarks on the alarming Intelligence lately received from Madras, as to the general Disaffection prevailing among the Natives of every Rank, from an Opinion that it is the Intention of the British Government to compel them to embrace Christianity; the Proclamation issued by the Governor and Council on this subject; and a Plan humbly submitted to the consideration of His Majesty's Ministers, the East India Company, and the Legislature, for restoring that Confidence, which the Natives formerly reposed in the Justice and Policy of the British Government, as to the Security of their Religion, Laws, and local Customs. By Major Scott Waring. 4th Edition. 8vo. 5s. Ridgway. 1808.

OUR opinion respecting the Missionary mania has been uniform, and we continue to think that infinitely more good intention than good judgment has been displayed by its patrons. The obstacles which presented themselves, and the inadequacy of the means to the proposed end, were not duly calculated; and experience has proved that the Missionaries were sent mostly on an useless and often on a ludicrous errand. As to the region of Hindostan, their endeavours promise to be worse than useless. Had we perused only Mr. Twining's pamphlet, we should have seen enough to convince us that much danger was to be apprehended from their indiscreet zeal: but if any shadow of doubt remained on our minds respecting this point, the tract now before us must have dispersed it.

We should suppose that the most credulous bigot must be vanquished by the strong proofs which are here adduced, of the *peril* to which our Eastern empire has been exposed by the steps that have been taken to convert, or *coerce**, its numerous population to Christianity. Fully awake to the importance of the subject, Major Scott Waring delivers his sentiments with becoming boldness and energy; and it would be a reflection on the Government, and on the East India Directors, to suppose that his statement will make no impression. They must

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* 'The native troops in Vellore were led on to mutiny, by being told that the next measure of the British Government would be, to order them to become Christians. It is well known, that the Portuguese in the 16th century lost the territorial dominion which they had acquired by their zeal for converting the natives to Christianity.'

now

now be aware of the folly of risking the loss of the vast empire of the East, by the *amiably insane* project of conversion; and we hope that those gentlemen at Calcutta, who for certain reasons have been so forward in the business of *coercing* the Hindoos to change their religion, will receive a gentle *rap on their knuckles*. Drs. Buchanan and Kerr must know how invincible is the attachment of the natives of India to the religion of their forefathers, and how impossible it is for a few missionaries to make any impression on fifty millions of people thus circumstanced. Can these divines think it "*a duty which they owe to God and Man*," to expose the British subjects of India to all the horrors of a religious insurrection of the natives, for the sake of making a hopeless experiment? The account which the Missionaries give of themselves must prove, to the conviction of all men of sense, that their efforts are nugatory*; and the idea of educating the children of the Hindoos and Mohammedans is perfectly ridiculous, since five hundred thousand free schools would not suffice for the population:

'Dr. Kerr admits (says Major Scott Waring) that missionaries hitherto have "made few good converts;" I firmly believe *not one*. I am assured by gentlemen lately returned from India, that notwithstanding the very great increase of missionaries of late years, the case is not changed since my time; that they have not made a single Mahomedan convert, and that the very few Hindoos who have been converted, were men of the most despicable characters, who had lost their casts, and took up a new religion because they were excommunicated. Indeed, converts of no other description can be expected from a population of fifty millions, amongst whom the *principle* has been fixed for ages, that the greatest possible disgrace a man can incur, is by departing from the religion of his forefathers. The immediate interposition of the Almighty can alone effect the conversion of such a population. But Dr. Kerr imputes the little success of the missionaries, to their having received no support whatsoever from the British Government, a fact which I am truly happy to find so well authenticated; and I am sorry that it was not stated in the Proclamation, with an assurance also, that they never *should* receive any support from the British Government.'

Major S.W. suspects, however, from the conduct of two missionaries, (Mr. Carey and Mr. Moore) that they were powerfully patronized, and that their great presumption can only be explained on this ground. Some specimens of their indiscre-

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* 'The writer knew a very worthy Italian priest in Bengal, who had been twenty years a Missionary in India, and who told him that in twenty years he had made but twenty converts, and that those were men of very bad characters.'

tion

tion are given; after which he extends a little wholesome reproof to their patron, whose prospect of an 'Asiatic Bishopric' has, we believe, now vanished:

'Dr. Buchanan must, as I conceive, have been thus provoked to forget himself, by the contemptuous behaviour of the natives, to his friends the Baptist missionaries. Would he *coerce* the people of India because they returned abuse for abuse? A copy of one of the pamphlets, as the missionaries call the papers they gave away, is in England. In that paper, the people are exhorted to abandon their idolatrous Shastah, and to embrace the religion taught by the true Shastah, the Holy Bible. Should we be surprised, if, instead of abuse, the people had thrown such madmen into the Ganges?

'It is a *principle* amongst the Hindoos, to hold the professors of every religion in respect, and to speak with respect of every religion. They admit of *no converts to their religion*. Why is it then, that, in the case of these missionaries, and in their presence, they loaded the Gospel with abuse? Because in the pamphlets, so profusely distributed, *the Hindoo religion was abused*.

'The missonaries represent to their Society, the great service that may be done to the cause by the exertions of active native converts, "who might get *silent and unperceived* into houses, and scatter the precious seeds; whereas, *the mere appearance of an English missionary in a bigotted city would occasion the greatest alarm.*" After so frank a confession, can the Legislature hesitate an instant in recalling these madmen from Bengal?"

Convinced that the prosecution of the Missionary labours will be followed by a general insurrection of the natives in India, and that some measures ought to be taken, in addition to the Madras Proclamation, for allaying the apprehensions of our Hindoo subjects, the Major recommends the affair to the notice of the East India Company and the Legislature; hoping that the clergy, in the pay of the Company in India, will be directed in future to confine themselves to the care of the souls of their fellow christians and countrymen, and to leave the conversion of the Hindoos to the Providence of God in his appointed time.

The Major discusses also the state of the Company with respect to its finances, &c: but, as the zeal of the Missionaries is the chief object of his animadversions, we have suffered it to engross our notice.

Mo-y.

MONTHLY CATALOGUE,

For JULY, 1808.

AFFAIRS OF INDIA.

Art. 15. *A Letter to John Scott Waring, Esq.*, in Refutation of his "Observations on the present State of the East India Company," with

with Strictures on his illiberal and unjust Conduct towards the Missionaries in India. 8vo. 2s. Hatchard.

Art. 16 *A Reply to a Letter, addressed to "John Scott Waring, Esq."* in Refutation of the illiberal and unjust Observations and Strictures of the anonymous Writer of that Letter. By Major Scott Waring. 8vo. 5s. Ridgway.

If to refute and expose be synonimous with attacking and vilifying, the nameless antagonist of Major Scott Waring may plume himself on complete success; for, under the semblance of the most perfect candour and liberality, he aims many bold thrusts at the fair fame of the Major, who is charged with having 'no religion at all,' with being 'of the number of those who knowing the wrong still the wrong pursue,' and with having 'made an attack on the christian religion.' After this ungracious preface, the letter-writer proceeds to charge his opponent with inconsistency, and to controvert the facts adduced by him; denying that the natives of India have any apprehension on the subject of their religion, and asserting that *numerous* converts are made, and that there are not fewer than 700,000 christians of various denominations in India; so that in his estimation the proselyting scheme is not unpromising.

Well might the Major complain of the letter-writer's virulent personal abuse; and, as the pamphlet demanded a reply, he has with proper spirit resumed his pen. With a temper of mind not unsuited to fair discussion, though with some warmth, he reconsiders the points at issue; and farther evidence is adduced to confute his antagonist's representations, and to justify his own statements. It is asserted on the most recent testimony, that the mutiny at Vellore did not result from a preconcerted plan of revolt, as stated by the letter writer, but *merely* from the order for a change in the dress of the Sepoys: but supposing, adds the Major, the existence of a plan of revolt among the native troops, 'the force of my argument is increased, for who would try to increase their disaffection by interfering with their religion?' Recent accounts speak of conversions as rare; and the favourable representation given by the anonymous writer of the moral conduct of the converts is pronounced by Major S.W. to be an atrocious falsehood. 'Of the hundred converts, (says he,) which have been baptized in *thirteen years*, (about *eight* in a year) many have been dismissed for immorality, by the accounts of the missionaries themselves.'—From the conduct of the Bengal Government to the Missionaries, in refusing them permission to itinerate, the Major infers that the sentiments of that Government were in unison with his own, respecting the danger to be apprehended from their zeal.

Moy

Art. 17. *Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity.* With Observations on the "Prefatory Remarks" to a Pamphlet published by Major Scott Waring. By a late Resident in Bengal. 8vo. 2s. 6d. Hatchard.

Art. 18. *An Apology for the late Christian Missions to India:* Part the First. Comprising an Address to the Chairman of the East India Company,

Company, in Answer to Mr. Twining; and Strictures on the Preface of a Pamphlet by Major Scott Waring; with an Appendix, containing Authorities, principally taken from the Report of the Society for promoting Christian Knowlege. By Andrew Fuller, Secretary to the Baptist Missionary Society. 2d Edition. 8vo. 2s. 6d. Burditt.

Art. 19. *An Address to the Chairman of the East India Company*, occasioned by Mr. Twining's Letter to that Gentleman, on the Danger of interfering in the religious Opinions of the Natives of India, and on the Views of the British and Foreign Bible Society, as directed to India. The 3d Edition. To which is added, *a Postscript, containing brief Strictures on the "Preface" to Observations on the present State of the East India Company.* By the Rev John Owen, M A., Curate of Fulham, and one of the gratuitous Secretaries to the British and Foreign Bible Societies. 3d Edition. 8vo. 1s. Hatchard.

Art. 20. *A Letter to the Rev. John Owen, A.M.*, in Reply to the "Brief Strictures on the Preface to Observations on the present State of the East India Company." To which is added a Postscript. By Major Scott Waring. 8vo. 3s. 6d. Ridgway.

Though the late Resident in Bengal differs *toto cælo* from Major Scott Waring, he opposes him with no ungentlemanly language or illiberal insinuations, but fairly argues every point in debate, and supports his side of the question with much ability. To prove that the conversion of the Hindoos is not *impracticable*, he adduces the cases of the St. Thomé or Syrian Christians, and of the Mohammedans, of which latter a large proportion of the population of India consists, and which must have been converts from the faith of Brahma. Hence it is inferred that the attachment of the Hindoos to their superstitions is *not invincible*; and that, as it differs not from the systems of Paganism which Christianity has overthrown, hopes of success may be entertained from the preaching of the Gospel in India. To shew the *policy* of attempting this task, he affords a picture of the disgusting idolatry and defective morality of the Hindoo system, and states the advantages which would result to our dominion in India from the accession of a body of natives who were united to us by the bonds of a common faith; while to prove our *obligation* to endeavour to effect their conversion, he quotes Deut. xiii. 6—9, and deprecates the idea of our taking *idolatry with all its guilt under our patronage.* The latter part of the *Considerations* is the most weakly argued; and the author's ardor for proselytism seems a little to have blinded his judgment, when he absolutely reverses Major S. W.'s position, by asserting that 'the prohibition of the circulation of the Scriptures and the recall of missionaries are most fatal prognostics with respect to the permanency of the British dominions in India.'

It is asserted by Mr. Fuller, who combats on the side of the late Bengal Resident, that the gentlemen, on whose evidence Major S. W. depends, are '*utterly unworthy of credit*'; and he does not hesitate to insinuate that the individuals, who have expressed their apprehensions of the effects of missionary zeal in India, are unbelievers. By this

this old trick in controversy, viz. affixing suspicion on the adverse party, Mr. Fuller hopes to aid his argument: but, in our judgment, it is unfair to convey such an insinuation, especially when some of the opponents of the missionaries avow themselves to be Christian believers. With respect to the cause which Mr. F. advocates, it is a fair matter of inquiry whether it be *politic*, under the predicament in which our dominion in the East stands, to allow societies formed at home to send out individuals for the purpose of converting the Hindoos. Their motive may be good: but will not more injury than benefit result at present from their interference? Is it not better to wait for the operation of civil causes, on the prejudices and habits of Hindoos? Is *the fullness of time* for their conversion come? We think that the negative to the last of these questions may be maintained by those who are not Deists; for they who attend to the operations of Providence, or are acquainted with the history of Christianity, must be convinced that the progress of truth is slow, and that it has often been retarded by injudicious attempts to hasten it. If a notion, however unfounded, has spred among the native inhabitants of India, amounting to fifty millions, that the British Government is meditating an attempt on their religion, may it not be prudent, *for the present*, to recall the missionaries, and to suppress the circulation of translations of our sacred Scriptures? Such a measure is not to be considered as an abandonment of Christianity. We do not renounce our faith, when we abstain from proclaiming it to those whom we perceive to be altogether unprepared for receiving it.

Mr. Fuller charges Major Scott Waring with 'a quantity of misrepresentation,' and is particularly solicitous to correct his account of "the great number of sectarian missionaries," by stating the plain fact that 'they amount to 15 or 16, the greater part of whom reside at Serampore, near Calcutta.' On the testimony of a gentleman who came from India in 1806, he asserts that the success of the missionaries has been greater than the Major reports, and that several respectable Hindoos have embraced Christianity: but, if the Hindoos be remarkable for their falsehood and profound hypocrisy, even their conversion is suspicious.—As the official servant of the Baptist Missionary Society, Mr. F. replies to Major S. W.'s reflections on Sectaries.

A postscript having been subjoined to the third edition of Mr. Owen's Address *, &c. which contains some strictures on the Major's Preface to his *Observations*, the latter now replies in a Letter to the Rev. Gentleman; in which, notwithstanding the obloquy and opposition that he has encountered, he keeps steady to his text. On a review of the important subject which has obtained so ample a discussion, he perseveres in his condemnation of missionary interference;—and, 'considering the nature of the government of India, the character of the people, their invincible attachment to their religion, and the immense disproportion between thirty thousand British subjects (which is the extent of our population, including the whole army,) and fifty millions of native subjects,' it is his opinion

* See Rev. Vol. lv. N. S. p. 106.

that

that '*no sort of interference* with them on the subject of religion can be attempted without immediate danger, and ultimately affecting our destruction in India.' Reference is again made to the Madras Proclamation, and to the reports of the Missionaries, as the grounds and documents on which he has formed his judgment. He admits that the *alarm* itself was unfounded: but, the people of India having been alarmed, he insists that a regard for the safety of our oriental empire demands the measure which he has recommended. Some instances of the effects of alarms in our own country, on the score of religion being in danger, are quoted in support of the reasonableness of his apprehensions; and he spiritedly repels the charge of an indifference to Christianity, which the avowal of his opinion has brought on him. Having proceeded on the principle of the *Salus Reipublicæ*, he certainly has reason for complaining of the harsh epithets which have been affixed to his name.

On the whole, Messrs. Twining and Scott Waring have provoked a very minute discussion of a question of great importance to our empire in the East; and as the success of the Missionaries is proved to have been very inconsiderable, and the attachment of the Hindoos to their religious prejudices to be very inveterate, the step which these gentlemen advise appears in a worldly view to be politic: but the advocates for Missions will not allow it, and are prepared to extend the controversy. Mo.y.

Art. 21. *An Essay to shew that no Intention has existed, or does exist of doing Violence to the religious Prejudices of India.* 8vo. 1s. 6d. Hatchard. 1808.

Dr. Buchanan's remark, "that we should use *every means of coercing* the contemptuous spirit of our native subjects" in India, seems to intimate a wish that some *strong* measures should be taken towards the conversion of the Hindoos and Mohammedans: but we are persuaded that *less* was meant than met the eye, though more than was consistent with sound policy, considering the very small proportion of Europeans to Asiatics. We grant that Dr. B. only intended *legal* means: but, as the government is in our hands, it is in our power to legalize means which might have alarmed the religious prejudices and stimulated the religious fury of India. A misconception of our motives having already caused an agitation of the public mind in India, 'the British and Foreign Bible-Society will pause, (we are here told,) before they proceed farther, and wait a fitter season for their labours.' This is a prudent resolution. D.º

Art. 22. *A Letter to the President of the Board of Controul, on the Propagation of Christianity in India:* to which are added Hints to those concerned in sending Missionaries thither. 8vo. 1s. Hatchard.

While this writer applauds Mr. Twining's Letter, he does not adopt the whole of that gentleman's opinion, but advises a middle course. He would not appear so indifferent to the cause of Christianity in India, as to exclude all means of conversion: but he recommends *great discretion* in the mode and circumstances of its communication. No danger, he apprehends, would arise from the dissemination of

of the knowlege of the Gospel, if the natives of the East were assured that they were perfectly at liberty to receive or reject it. Mo-y.

MILITARY AFFAIRS.

Art. 23. *The Review-Exercise and Evolutions of a Squadron (as published by Authority), methodically arranged and illustrated by a Series of Engravings*, descriptive of the Relative Situations of the Commissioned, Staff, and non-commissioned Officers, &c &c. on Parade and in Manœuvre. By an Adjutant of Yeomanry. Crown 8vo. Boards. Printed at Glocester, and sold in London by Longman and Co.

The author of this small performance, which consists of 40 pages, and twenty plates illustrative of the review exercise, evolutions, skirmishing, &c. appears with modesty before the public. Far from arrogating to himself any particular merit, he informs us that his intention in publishing it was to explain some points probably considered by military men as of minor importance, that are only slightly or ambiguously noticed in the prescribed regulations, and others that are wholly omitted in them. It appears to him, however, not unfair to conclude that, as far as his tract supplies such deficiencies, it may be regarded as an additional improvement in the system, and may be useful to commanding and other officers of Yeomanry and Volunteer-cavalry; whose engagements too frequently preclude the study of military tactics in theory. The work itself, exclusively of the plates and the table explanatory of the marks and figures, consists in the formation of the squadron, the tellings off, the posting of officers and non-commissioned officers, the fetching and lodging of the standard, the inspection or review of the squadron, the sword exercise, the evolutions, and the words of command; and it must be allowed that the directions and observations, together with the engravings, are well calculated for conveying clear and distinct ideas on these several points. Glen.

Art. 24. *Progressive Military Instructions for forming Men and Horses in the Rudiments of Cavalry Service.* By Captain Skeene, Riding Master, Cavalry Depot. 8vo. 3s. 6d. Boards. Egerton.

The precepts and lessons here delivered have no connection with high manège, but are of a preparatory nature, and are solely intended to perfect men and horses in those acquirements which they ought to make previously to their joining the squadron. They are the result of many years of observation and experience, and are offered by one who has had peculiar opportunity of a certaining the most effectual mode of forming both men and horses for cavalry service. Captain S.'s methods are simple and expeditious, and his lessons are easy and progressive. The volume consists of two parts; the first of which relates to the instruction of the recruit, and the second to the formation of the horse. In the first are ten lessons, besides directions relative to the position of the recruit before mounting, then to mounting, to leaping, to the drawing and returning of swords, and to the modes of using the carbine and pistol. The second contains nine lessons, in which, among other instructions,

directions are given never to treat the horse with severity.—Captain Skeene modestly recommends his methods to those who are employed in the riding department. Glen.

Art. 25. *Suggestions for raising from* 10 *to* 20,000 *Men annually for the Line:* for training 250,000 Men, in a general way: forming a Reserve of 225, 250 Men, appointed, regimented, and capable of being assembled at the King's Pleasure: for increasing the Home Establishment 24,750 Men: and raising the Supplies for the total Expenditure. By Samuel Bridge, Paymaster of the 95th Rifle Regiment. 8vo 2s. 6d. Kerby and Bowdery. 1808.

We are here presented with one of those schemes with which the press is almost daily teeming, for rendering England a military country; and if the author's positions respecting the necessity of an '*immense army*' for the purposes of national defence be once admitted, his plan is perhaps the best that has made its appearance, as being least burdensome to the subject, and calculated both for forming on the spur of an occasion a large, useful, and efficient force for defensive operations, and for rendering a huge and enormously expensive standing army unnecessary, particularly in time of peace. We must remark, however, that Mr. Bridge, like all our other projectors of military organization, does not go one inch beyond the mere alphabet of the profession; and that he does not devote so much as even one solitary sentence to the true principles of national defence, or to the proper application of the force which we already possess according to those principles.

As the means of defence are the sole object of this scheme, and as the force supposed to be raised by it is to be drawn from the whole of the male population of the country, it stands on a much broader basis than the others which have been proposed; and it would operate less oppressively on the people in general, while it would answer the purposes either of war or peace as far as defensive measures might be concerned. The Reserve Bill obliged men to serve not only in this but in the adjoining islands: the Defence Act incorporated them not exclusively for home service, but as a mixture also for offensive operations; and the Training Bill is not only more severe as to the extent of fines, but is also much less efficient by admitting these payments generally as exemptions in favour of those who could afford them Mr. B. takes the whole of the male population at 7,000,000, and supposes one fourth or 1,750,000 to be capable of bearing arms, between the ages of 16 and 45 years; or in a situation from their property to commute that service by payment of a fine, if even above the age specified. From this number, he deducts 350,000 for men employed in the public service, leaving a remainder of 1,400,000 subject to the operation of his plan. The 400,000 he allows for deficiencies arising from various causes, and speculates on 1,000,000 only. By admitting one half, or 500,000, to pay a fine of 5*l.* each, producing the sum of 2,500,000*l.* he compares his amount with the following statement of the necessary expenditure in the first year on 225 regiments of 1000 men each, or on a defensive force of 225,000.

'EXPENDITURE.

'EXPENDITURE.

Each man 40 days: married men 2s. single men 1s. average 1s. 6d. per day; 3l. Cloathing, 1l. 5s. Accoutrements, 15s. Each man, 5l. - -	£1,126,250
225 adjutants, at 100l. per an. pay - -	22,500
Allowance for arms, &c. to each, 50l. per an. -	11,250
225 subalterns, 50l. per an. in addition to half pay -	11,250
50l. to each for paying regiment, provided they give the requisite securities - - -	11,250
11,250 serjeants, at 35l. per ann. each - -	393,750
11,250 corporals, at 25l. ditto - - -	281,250
2,250 drummers, at 20l. ditto - -	4,500
Cloathing for 11,250 serjeants, at 2l. 10s. each -	28,125
Ditto for 13,500 corporals and drummers, 2l. -	27,000
250.000 great coats and knapsacks, at 16s. 6d. for each man - - - - -	206,250
225 stores for arms at 10l. each - -	2,250
Bounty for 22,500 serjeants and corporals, or substitutes for them for the embodied militia, at 10l. each -	225,000
Bounty for 10,000 volunteers, at 15l. each -	150,000
Total Expenditure first year - -	£2,500,625'

He thus finds the expenditure for the first year exceed the amount of the fines by 625l.: but he makes it appear that, by savings on the cloathing and accoutrements for the privates, on the great coats and knapsacks, and on the bounties to non-commissioned officers, after having deducted the bounties for 2000 men to fill up vacancies, the amount of the fines will after the first year exceed the expenditure by 861,750l.; which surplus he proposes to convert into a fund for various modes of relief, or exemptions to the poor and the families of men actually serving. The best part of his plan seems to be the keeping of 11,250 serjeants, or 50 for each regiment, with an equal number of corporals, in constant pay and discipline, as the most effectual way of rendering the whole speedily fit for service when embodied. He supposes the whole to be divided into two classes, and would permit a certain number to volunteer for the line on a bounty of 15l. each man.—For his proposed regulations, we must refer to the pamphlet itself: but we cannot conclude without observing that Mr. Bridge appears to us, in assuming that this country in its present situation requires 'a numerous and immense army' for its defence, to proceed on a principle radically and fundamentally erroneous. We agree entirely in opinion with General Lloyd, that, while our fleets can venture out, a serious invasion of this island for the purpose of conquest cannot take place; and that, while we maintain any thing like a naval superiority, 50,000 marines would be of more efficient use both for defensive and offensive measures, than a standing army of ten times that number. The constitution has already been materially affected by military plans and arrangements; and should they continue to be indulged, they will soon occasion its total overthrow. Glen.

Art. 26. *Statements relating to the Measures adopted during the present War for the Augmentation of the Military Force of the Country*, previous to the Introduction of the System of recruiting for Service during a Term of Years. 8vo. 1s Hatchard. 1808.

The statements contained in this short pamphlet are founded on authentic information, and chiefly on official documents presented to the House of Commons; they are made with every appearance of candour and impartiality; and they are therefore well adapted for correcting any errors and misconceptions, that may have arisen either from a want of general information on the subject, or from the misrepresentations of parties. By bringing into a narrow compass the several facts relating to the effects of the measures, that were adopted under the administrations of Mr. Addington and Mr. Pitt, for augmenting the military force of the country, the author has enabled any person, who reads his pamphlet attentively, to judge for himself respecting their relative degrees of efficiency.

We find that the effective strength of the army, when Mr. Addington succeeded Mr. Pitt in 1801, was 211,190; that on the first of January 1802, previously to the conclusion of the definitive treaty of peace, it was 230,864; that on the first of January 1803, about seven months after the commencement of the present war, it was 220,418; and that on the first of July 1804, at the termination of Mr. Addington's administration, it was 232,380. It also appears that, during the last administration of Mr. Pitt, instead of an increase in the effective strength of the British army, and notwithstanding the acts for raising an additional force, a considerable diminution would have occurred without the several aids afforded by the continued operation of the measures of his immediate predecessor.

We must repeat that the military force of this country is sufficiently large for the purposes of national defence, if a proper application of it be made; and were it ten times as great, it would, without such an application, only increase our danger and our calamities.

Glen.

RELIGIOUS.

Art. 27. *An Unitarian Christian Minister's Plea for Adherence to the Church of England:* including a Narrative of the unsuccessful Fate of the celebrated Clerical Parliamentary Petition and Bill, and its Consequences; with the Proposal of a practicable Plan of Church Reform, on a Scriptural Basis. By Francis Stone, M.A. F.S.A. 8vo. 1s. 6d. Eaton.

Is the Church of England constructed on an Unitarian basis? If it is not, but rather on the most explicit and unequivocal principles of Trinitarianism, how can any rational plea be urged by a professed Unitarian for his adherence to it? A man who carefully conceals his real sentiments may, without any violation of mere decorum, appear to belong to a communion of which the tenets are not in accordance with his own: but, as soon as he has thrown down the gauntlet, and declared war against that system of faith, how can he boast of his attachment to it? Though, therefore, we much respect Mr. Stone's ingenuous and fearless avowal of his opinions respecting the proper humanity of Christ, we cannot think that the declaration of

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that humanity in an Establishment-pulpit is an evidence of his adherence to the Church of England; for, though he may quote the 6th article, and his engagement with the Bishop at his ordination, as affording him the fullest power to inculcate his *own* views of scripture on the people, he has no right to alter one iota of the Liturgy; and the liberty, which he apprehends to be given to him by the 6th article, is completely taken away by the statute, as he has found alas! to his cost.

The whole system must, if we argue fairly, be taken into consideration, and not isolated portions of it; and if Unitarianism cannot be reconciled with the general tenor of the Church doctrine and service, an Unitarian cannot conscientiously officiate as a minister of the Established Church: for he must read the Liturgy, and by first reading and afterward preaching against the doctrines which it contains, he plays a very inconsistent part. We sincerely pity Mr. Stone, but we do not admit his *plea for adherence.* He is a Dissenter, and as a Dissenter he must be classed.

Our opinion of the expediency of a reform of the Liturgy has been unvaried: but, till this amelioration takes place, an Unitarian cannot be a true churchman. Mr. S. will tell us that others 'have no right to interfere in a matter which concerns only his God and his own conscience:' but when he appeals to the public, stating the merits of his case, the public will judge of his consistency. The plan which is here proposed, of leaving it to the choice of clergymen to use either the present trinitarian or an unitarian liturgy, would probably be acceptable to many: but we apprehend that the times are not propitious to innovation, and that we are more likely to see the law enforced against than altered in favour of ministers who stand in the predicament of Mr. Stone. Moy.

Art. 28. *Seventy Sermons on the Doctrines and Duties of Christianity,* consisting partly of Discourses altered and abridged from the Works of eminent Divines. By William Toy Young, M.A. &c. 8vo. 2 Vols. pp. 420 in each Vol. 12s. Boards. Longman and Co. 1807.

The divines, to whom Mr. Young has been indebted, are stated in the preface to be Barrow, Jeremy Taylor, Beveridge, Smallridge, and Fiddes: but he has not discriminated his original compositions from those which are constructed with materials professedly borrowed. From their uniformity of style, we must consider the author as indebted to the old divines for thoughts only, which he has clothed in his own language. Seventy-one sermons are included in these volumes, and they have the merit of being plain, practical, and short. Do

Art. 29. *Sermons on various Subjects,* by the Rev. Joseph Townsend, M.A. Rector of Pewsey, Wilts. 8vo. pp. 384. 8s. Boards, Mawman.

This respectable writer is already known to the world by different publications, and particularly by his Travels in Spain, &c*.

* See M. Review, New Series, Vol. v. p. 121.

Concerning the sermons before us, we are informed that it was his intention not to have given them to the world until he was himself removed from it: 'but (he adds) lamenting to see that the progress of infidelity and the morals of the age are such as call for the zealous exertions of religion and virtue, he has resolved to lose no time in committing his thoughts and admonitions to the press.' The advancement of the interests of Christian piety, benevolence, and virtue, is the tendency of these discourses, which are fifteen in number, on the following subjects: Being of a God, Moral Law, on which there are two; Gospel, also two;—Temptation, on which we find not fewer than eight;—Leaven of the Sadducees;—Leaven of the Pharisees.

These Discourses are unequal, but they display the qualities of a serious and intelligent mind, are generally accurate and clear in their style, and are also convincing and impressive. The second and third sermons might, perhaps, at first view and to some readers, appear not quite to harmonize with the passage of Scripture placed at their head, '*I was alive without the law*;' but they will be found strictly to agree.

'We have seen (says the writer,) that rejecting this superior law (religion or the law of God) the human race can have nothing to guide their conduct, but their own will and inclination, nothing but instinct, prejudice, or passion. Now supposing that you who pour contempt on religion and live without the law, that you could vindicate your freedom from restraint; would not all mankind partake of the same privilege and claim a similar exemption? What then would be the condition of the world? Should the planets forsake their orbits and the elements forget the laws impressed on them when the foundations of the world were laid, and should the pristine chaos be restored; we should have only a faint or most imperfect image of that confusion, which must reign for ever in the moral world, if the wild passions of mankind were set at liberty from the obligations of religion, and suffered to rage without the restraint or fear of those future punishments which are threatened by a just and most holy law.'

In some instances, Mr. Townsend may be considered as too classical and philosophical. What have common assemblies to do with the names of Democritus, Plato, Zeno, Cleanthes, &c. or with the perpendicular lines or curvatures of Epicurus, or with the sects of Stoics, Academics, or Peripatetics? Yet *some* propriety may be discerned in all this, when regarded as illustrating that reply which was made by Peter to his Divine Master, (*John*, vi, 68.) "Lord, to whom shall we go? Thou hast the words of *Eternal Life**."—Though it may not be requisite to introduce these allusions so particularly in discourses of this kind, a general notice is surely not impertinent.—Concerning the sermons on *Temptation*, we shall observe that each of them, separately considered, is fitted to the purposes of moral correction, but that the eight taken together display repetitions which do not add to their beauty. Hi.

* See Sermon IV. in this vol., also Sermon V. from Col. ii. 8.

Art.

Art. 30. *Sermons* on the Existence of the Deity, the Immortality of the Soul, Authenticity of the Bible, and other important Subjects. By the Rev. John Adams, A. M. Master of the Academy at Putney, and Author of several *much approved* Historical Publications. 8vo. 7s. 6d. Boards. Longman and Co.

Vanity, it has been often remarked, *is the sin which most easily besets authors*; and Mr. Adams, in this publication, affords a ludicrous case in point. He calculates that his *much approved* historical compilations have fallen into the hands of at least one hundred and thirty thousand persons; and he presumes that many of these 130,000 readers of his historical epitomes will be induced to peruse his sermons, even though they should have no novelty to recommend them. We hope, however, for his sake, that he has not acted to the extent of this conceit, and prepared a copy for each of these 130,000.—The writers, whom Mr. A. professes to have consulted for materials, are Stillingfleet, Abernethy, Addison, Butler, Bryant, Clarke, King, Pearson, Tillotson, Scott, Sharp, Baxter, Swift, Sherlock, Porteus, Paley, Seed, Langhorn, Sterne, Mason, Grant, Burnet, Barrow, Sherlock, West, Ray, Derham, Atterbury, Blair, and Leland. To these celebrated authors, who are not chronologically arranged, he should have added the names of several of our poets, from whose works he has liberally sprinkled his pages with quotations. As the discourses rest on such authorities, it is not probable that we should have any thing to object to the sentiments which pervade them; and as compilations they display considerable energy and animation. Mo-y.

Art. 31. *A Letter to a Barrister*, in answer to "Hints to the Public and the Legislature on the Nature and Effects of Evangelical Preaching." By Robert Hawker, D.D. Vicar of Charles, Plymouth. 8vo. 1s. 6d. Williams and Smith.

Surely Dr. Hawker cannot consider this letter in the light of an *answer* to the "Hints on Evangelical Preaching, by a Barrister" (Mr. Sedgwick). Can he seriously think that his moral character has been attacked, and that it is necessary to summon a jury to clear it? We are persuaded that the Barrister had no more intention of questioning the correctness of Dr. Hawker's moral conduct, than we have; he only meant, as we do, to lead the present letter-writer and others, who have assumed to themselves the title of *Evangelical Preachers*, to a close examination of the accuracy and tendency of those doctrines which they promulgate as the sum and substance of the Gospel. Now this close examination Dr. H avoids; substituting a repetition of favourite expressions, in the place of critical inquiry into their strict import. He forgets that, in his warfare with the Barrister, declamation and rant will be of no avail. He must define terms, settle preliminary propositions, and agree on certain data, before he can bring the controversy to termination. In our opinion, it is necessary to determine in the first place what is meant by *righteousness* and *unrighteousness*: whether righteousnes can have the properties of unrighteousness, so that righteousness can be *filthy*; if righteousness be synonimous with virtue or the performance of duty, and unrighteousness be synonimous with vice, whether these qualities are not in the very nature of things untransferable;

and lastly whether it is possible for any person to have any virtue or merit to transfer. When these points are settled, and it is found as impossible for a man to have any other righteousness than that which properly belongs to his character, as it is "impossible for God to lie" or to be what he is not, all men will be forced to agree in opinion on those expressions of scripture which would seem to indicate the transfer of moral qualities: but which, from the utter impossibility of the fact, cannot strictly have any such meaning.

Dr. H. appears to have a very confused and undefined idea of righteousness, for he remarks that 'there is a wide distinction between his views of moral rectitude and those of the Barrister, in the comparative statements of human life as they relate to man with man, and as that rectitude appears in the divine eye:' but, as to the matter in dispute, we see no room for the distinction. God appreciates the nature of our conduct as it respects both himself and our fellow creatures; if there be any rectitude in the latter, he must register it as such; and if man in any point of view be competent to rectitude, he cannot be represented as naturally incapable of thinking or performing any thing that is good.

The distinction made in the next page between two passages in the Psalms, viz. *Judge me, O Lord, according to my righteousness, &c.* and *Enter not into judgment with thy servant*, &c. is equally unwarranted. In both texts, the appeal is made to the Lord; and David meant in one place to assert his innocency, and in the other to confess his guilt, or to represent himself as a compound of good and evil.

We conceive that the Barrister will say that he is misrepresented, when Dr H. exhibits him as contending that 'the doctrine of grace leads to licentiousness.' He may complain of what he deems the erroneous views of the doctrine of Grace, but not of the doctrine itself; since it is the very principle for which he is so strenuous, that the mercy of God in Christ has for its object the production of holiness, and excludes every notion of our being saved in our sins.

Dr. H. and the Barrister have both the same end in view: according to the interpretation of the latter, virtue is produced in the first instance; according to the Dr.'s system, it is a subordinate consequence. *He* would call a change from vice to virtue, *regeneration*, or a New Birth; while Dr. H. regards this Regeneration, or New Birth, as a certain change operated in the soul by the grace of God, from which good works flow as a sort of consequence. Is the former, however, less hostile to morality than the latter?

'Moral preaching (says Dr. H) may propose precepts, but possesseth no power to enforce them' Is not this also the predicament of evangelical preaching? If the human mind be incompetent to any good act, it is as absurd to exhort men to *faith*, as it is to call them to virtue or repentance, since *faith*, as a pure exercise of the mind, cannot be discriminated from virtue at its source, and is no otherwise distinguished from holiness than the principle is from the act. All, therefore, that has been said of the reception of virtue, by means of faith, can only signify the reception of one virtue through another; which in this view may be very good sense, that one virtue attracts and prepares the heart for another; and it can never denote the

the sudden transfer of every virtue to the sinner by the simple act of faith. *Righteousness by faith* considered in one meaning is very intelligible, and in the other it is downright nonsense.

No other instance is necessary to prove that Dr. H. has not weighed the meaning of the terms which he employs, than his sage remark that '*everlasting* could not commence in *time*.' If this doctrine be true, how can he hope for everlasting life?

In order to shorten this controversy, we are anxious for the settlement of some previous questions, since otherwise it will be a mere strife of words. We wish these matters to be arranged previously to the examination and quotation of scripture, because no one will presume to quote the word of God to prove a position which he has allowed to be utterly impossible. We therefore invite the Evangelical Preachers and their advocates to define all their favourite terms. Mo-y.

Art. 32. *A Defence of the principal Doctrines of Evangelical Religion*, in a Letter to "A Barrister;" occasioned by his "Hints on the Nature and Effects of Evangelical Preaching." By a Layman. 8vo. pp. 112. 3s. Williams and Smith.

When Layman meets Layman, even in theological warfare, we might reasonably expect less theological prejudice and rancour than from Divines by profession and habit: but this letter-writer is abundantly more enraged with the Barrister than even Dr. Hawker; not only suspecting him of 'guilty design and malignant perversion,' but pronouncing his pamphlet to be a 'foul and atrocious libel.' The motive, however, of that author is with us less a matter of inquiry than the accuracy of his statements and the strength of his arguments; and if these be overturned he must succumb, whether his object in presenting them to the public be good or bad. As the *doctrines termed Evangelical* are to be fairly put to the test, it is necessary that they should be clearly understood; and we think that nothing would facilitate this object so much as the substitution of some equivalent or equipollent expressions, in the room of those which are commonly employed in setting them forth; since thus we should perceive in what sense words are employed, and, as in an algebraical equation, we should obtain the precise value of each term in the proposition. It is begging the question to tell us, as this letter-writer does, that the doctrines of the Evangelical Preachers 'are as *old* as Paradise,' and to quote in proof of this position the passage which declares that "by *faith* Abel offered," &c.; for the Barrister and the present Layman have different notions of the term *faith*, which must be nicely defined before we can obtain any correct result from their debate. If it signifies a persuasion of the truth of the promises of God the above quoted text will of necessity express no more than that Abel was instigated by this persuasion to the practice of righteousness; a principle which is, in truth, as old as Paradise, but which the Evangelical Divines cannot appropriate to themselves*.

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* That *Faith* in the instances adduced in Heb. xi means a persuasion of the truth of revealed religion, and not any mysterious feeling

If writers and preachers would endeavour accurately to conceive the nature of virtue and vice, they would never talk of 'the transfer of transgression,' nor of 'the pacifying efficacy of the blood of Jesus on the conscience in taking away a sense of guilt.' This is the language of *Evangelical* Divines, but they have not borrowed it from the Evangelists, nor from any part of the O. or N. T.; passages from which the Layman liberally quotes, without endeavouring critically to understand them. This gentleman has therefore blotted many pages to little effect; for if by some texts it can be proved that 'the guilt of Christ's people was imputed to him,' by others it can be as satisfactorily shewn that the bodily diseases of which he healed multitudes were also imputed to him. When, however, it is once ascertained that moral imputation is utterly impossible in the very nature of things, we shall be led to the only true sense which can be affixed to the passages that represent the Saviour as *bearing our sins*, &c.

We were not prepared, after this Layman's philippic against *works* as not contributing to *justification*, to find it admitted 'that there *is* a sense, in which it may, with propriety, be said, that a Man is *justified by his works*;' and surely this admission is fatal to his whole hypothesis, for if *in any sense* works justify, the doctrine of the *Evangelical Preachers* falls to the ground. If justifying righteousness can only be obtained by a kind of transfer, we cannot understand how in any case it can subsist in act or obedience.

In many other instances the Layman appears to us to reason weakly and superficially: but, as the Barrister will probably reply to his opponents, we leave to him the task of combating the heavy charges here preferred against him, and of shewing that the *Evangelical Preachers* have not sufficiently examined the nature and tendency of those doctrines, the truth of which they so vehemently assert.

P. S. Since we wrote the above, we have seen the second Part of the Barrister's *Hints*, but we have not had time for perusing it. Mo.y.

Art. 33. *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the United Church of England and Ireland*; together with the Psalter, or Psalms of David. To which is prefixed an Introduction, comprising a history of the English Liturgy, a sketch of the Reformation of Religion in England; and a view of the English Translations of the Holy Scriptures. The Calendar, Rubrics, Services, and Book of Psalms, are accompanied with Notes, historical, explanatory, and illustrative. By the Rev. Richard Warner. 8vo. 13s. Boards. Wilkie and Robinson.

We chearfully bear testimony to the utility of this publication, which is calculated to assist the members of the Established Church in understanding our National Liturgy. Mr. Warner has brought together and exhibited with much brevity a great variety of curious

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feeling or impulse, is clear from the definition of it in verse 1. and the explanation in verse 6. In the latter place, its connection with obedience is regarded as a principle in which the outward act originates.

information

information respecting the *Tables*, *Rules*, and *Calendar*; and he has given an account of the occasions on which the different *Rubrics* were established, as well as notices of the *sources* whence the various *Services* of the Church have been compiled, with the time of their introduction into the places which they now respectively occupy. With these notes are incorporated familiar explanations of the obscure and difficult passages in the *Epistles*, *Gospels*, and *Psalms*. Such appendages to the Book of Common Prayer must be highly acceptable to those who wish "to pray with the spirit and the *understanding* also."

The history of the Liturgy, and of the alterations which it underwent till it assumed its present form, constitutes a valuable and amusing Introduction. Mr. Warner distinctly specifies the originals whence the different prayers, collects, &c. were taken; and he states, on the authority of Dr. Bennet, who made a curious calculation to ascertain the point, that not more than a fourteenth part of our present offices has been borrowed from the Popish Liturgies. The reader will find that, previously to the reign of Elizabeth, the following harsh deprecation made a part of the Litany: "From the tyranny of the bishop of Rome and all his detestable enormities, good Lord deliver us."

Though this annotator is a warm admirer of the Establishment, he speaks with great candour of the Puritans, as having obtained, from the prejudice which ran strong against them, a character which they by no means deserved. He brings down the history of the Liturgy to 1662, the period of its final adjustment, and then adds: 'From this time, the Liturgy of the Church of England has not been altered*. It then received the form in every respect in which it is now found in our Book of Common Prayer: a model of simplicity and majesty; of loveliness and sublimity; claiming the prayers of all those who enjoy its use, that the Divine blessing would ever continue to watch over and preserve it; nor suffer even "the gates of hell to prevail against it."

We shall glance at some of the notes, though we cannot be expected to advert to the merit of all that occur in this volume. They are very properly inserted at the bottom of the page. In those on the Lord's Prayer, Mr. W. has not informed us why *which* is there preserved, while *who* occurs in every other address to our heavenly Father, from the 3d Collect for Grace to the end of the Service.—On the Apostle's Creed, he observes that, in its most antient and original form, it wanted the following articles, viz. "He descended into Hell;" "the Communion of Saints;" and "the Life Everlasting."—The Creed of St. Athanasius is ascribed by Mr. W. and others to Vigilius Tapsensis; and an apology (said to be ingenious) is inserted in the note, for those of the Clergy who omit the recitation of it in their churches. To the ingenuity of this apology, however, we cannot subscribe, and we think that a much better justification of

* Excepting, he should have said, in a word or two, as (perhaps) *Jah* for the disgraceful *Yea* in Ps. lxviii. 4. and, recently, *dominions* for *kingdoms*, in the prayer for the High Court of Parliament.

its omission might have been assigned.—Of the most beautiful prayer in the whole Liturgy, viz. "the General Thanksgiving," Bishop Sanderson is known to be the author.—The *Sacramentarium* of Gregory is reported to contain most of our Collects.—In a long note subjoined to "the Order for the Burial of the Dead," we are reminded of the sage regulation of the Roman law, that no corpse should be buried or burnt within the city; (*in urbe ne sepelito, neve urito*;) a regulation which we have not only disregarded by admitting burial grounds within towns and cities, but even by making our churches the repositories of the dead. The words in this service, "ashes to ashes," Mr. W. supposes to refer to the custom of burning the dead, to which the early Christians were often compelled by the Romans.

To Mr. W. as a commentator we do not generally object: but we must affix our *veto* to his explanation of St. Paul's "*coals of fire*," in the Epistle for the 3d Sunday after Epiphany, on Rom. xii. 20. viz. 'If he be not affected and softened by this unexpected and unmerited behaviour, God will punish him hereafter in proportion to his obstinacy and implacable temper.' We know that Dr. Whitby gives nearly the same gloss: but it is strange that it never occurred to Dr. W. and Mr. Warner that such a reason for being apparently generous to an enemy is the most malignant and unchristian that can be supposed. The Devil could be charitable on this ground. It is evident that the expression is figurative; and the meaning of the Apostle must be, that by such acts towards an enemy as he prescribes we shall melt the most obdurate heart, as metals are fused by coals of fire.

It is, however, more surprising that a man of Mr. Warner's learning and taste should assert in a note on the Psalter, that 'the translation of the Psalms in James the First's reign (which we have in our present Bible) is by no means so accurate or beautiful as that which is retained in our prayer-book.' On the other hand, we assert, without fear of being contradicted by the biblical critic, that it is infinitely more accurate and more beautiful. The Psalter psalms are often bald, low, unrythmical, and not in close accordance with the original Hebrew; whereas the Bible Psalms not only closely follow the literal sense but even the rythm of the Hebrew. "Tush," "Most Highest," "runnegates," &c. do not occur in the Bible Psalms. It were easy to shew, in a multitude of instances, the superiority of the Bible version of the Psalms, and which the late Bishop of London allows: but we shall satisfy ourselves with quoting a single example. Psalm xix. 2. stands thus in the Psalter Psalms. "One day telleth another; and one night certifieth another," which is a passage almost without meaning, and is no translation of the Hebrew, nor of the Septuagint, nor of the Vulgate; whereas Ps. xix. 2. in the Bible literally follows the Hebrew and is perfectly intelligible; viz. "Day unto day uttereth speech, and night unto night sheweth knowlege."

We have often noticed the high and extravagant praises which clergymen confer on the language and phraseology of the Common Prayer; but we never observe them making any attempts to imitate

it in their own style; though we should not remark this dissonance between their commendation and their practice, if the former did not help to uphold a version in common use, which ought to be supplanted by a superior translation that has obtained the sanction of the Church.

Mo-y.

POLITICS.

Art. 34. *Remarks on the Proposals made to Great Britain*, for opening Negociations for Peace in the Year 1807. By William Roscoe, Esq. 2d Edition. 8vo. pp. 88. 3s. 6d. Cadell and Davies. 1808.

The talents and accomplishments of Mr. Roscoe are scarcely disputed by any, though his judgment as a politician is with some a problem, and by others is altogether denied. With us it has been matter of great surprize, to witness the animosity which has been testified against him, on account of the sentiments professed by him in a former tract, and which he manfully avows and ably defends in the present. Be it that he errs, why must his understanding be called in question, and his motives be impeached? Why is discussion to be shut out only on the topic of peace and war; why may not wise men conscientiously differ on this as on other political matters; and why may not each party state and vindicate their opinions, and truth be in that way elicited? The intolerance manifested on this subject appears to us to be absolutely incomprehensible.—We intended to have given a summary of the arguments contained in this tract, with some specimens of them: but we have forborne doing this, because we apprehend that the highly interesting events, which are now passing in Spain, will for a time at least indispose to peace the most sanguine of its friends, without excepting even the amiable author before us; and we shall only farther observe that the ingenuity and candour, which are habitual to Mr. Roscoe, are conspicuous in the discussion contained in these pages.

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Art. 35. *An Address to the Roman Catholics of Great Britain and Ireland*; occasioned by the present awful Appearance of Public Affairs. By the Rev. W. Cockburn, A.M., Christian Advocate in the University of Cambridge, and late Professor of St. John's College. 8vo. 1s. Hatchard. 1807.

Mr. Cockburn endeavours to justify the imposition and continuance of a Test, on the principle of maintaining 'the peace and security of the prevailing party:' but this argument labours under the misfortune of proving too much, since on this ground the exclusion of separatists from the House of Commons, and from every civil privilege, might be vindicated. Indeed, if the largest religious sect has a right, on the plea of security, to engross to itself all civil honours and emoluments, the Catholics of Ireland, since they come under this description, may claim, in that country, all the offices of the state. To counteract this obvious inference, Mr. C. adverts to the history of Ireland, where, he tells us, 'the religion of victory was established;' and he avails himself of the *Union*, to abet his first position of reserving political power in the hands of the dominant sect of the *Empire*. In conclusion, he thinks that, before the claim of the Catholics be admitted, they ought to be able to persuade the majority of the people to

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espouse their religious belief: but we cannot bestow any praise on nor hope much from such kind of reasoning. Mo.y.

Art. 36. *An Appeal of an injured Individual to the British Nation,* on the arbitrary and inquisitorial Consequences of the Tax on Income, commonly called the Property Tax: and particularly to the Manner it is assessed on Professions, Trades, and small Incomes. By Charles Rivers, Solicitor, Basing Lane, Bread Street, Cheapside. 8vo. 1s. Richardson

In order to make the Property Tax productive, it has been deemed necessary to employ vigorous measures for ascertaining the amount of individual incomes; and in certain instances, it may be presumed that the process adopted has been inquisitorial and oppressive. The case of the present author, who unsuccessfully appealed on oath against an excessive assessment, appears to be very hard: but, as we have not the reasons of the Commissioners for their conduct towards Mr. Rivers, we must not positively decide. His remarks concerning the unequal operation of the tax on the rich, and on persons in moderate circumstances, are just, though not new; and his hint respecting people of landed property, who, on the renewal of leases, saddle their tenants with the tax, is not altogether unworthy of notice. He considers the burden thus ingeniously shifted from the landlord to the occupier, as a virtual increase of rent, for which the latter should be surcharged: but perhaps our gentlemen will quote in this instance the maxim of law, *Qui facit per alterum facit per se.* D.o

Art. 37. *Brief Considerations on the Test Laws*; in a Letter to the Right Hon. Lord Viscount Milton. By a Beneficed Clergyman of the Established Church and a Yorkshire Freeholder. 2d Edition. With a Postscript containing additional Observations and a Reply to Objections. 8vo. 1s. Mawman.

We noticed the first edition of this liberal and sensible pamphlet in M. R. Vol. liv. N. S. p. 444; and we recall the attention of our readers to it, in consequence of the Postscript, in which the writer most satisfactorily exposes the futility of the objections to the repeal of the Test Act, that have been founded on the nature of the Coronation Oath, and on the plea that it is a fundamental law of the realm. He concludes with a fervent wish that religious differences may cease to be the ground of political distinctions, and that vice and incompetency may be the only causes of civil disabilities and exclusions. D.o

EDUCATION.

Art. 38. *The Calendar; or Monthly Recreations;* chiefly consisting of Dialogues between an Aunt and her Nieces; designed to inspire the juvenile Mind with a Love of Virtue, and of the Study of Nature. By Mrs. Pilkington. 12mo. pp. 268. 3s. 6d. Boards. Harris. 1807.

To instruct young persons to conduct themselves with propriety in life, and to teach them just sentiments respecting the more familiar phænomena of nature, are the objects of this useful publication. Mrs. Pilkington has contrived, by means of occurrences which are supposed to

to have happened within the cognizance of the characters whom she introduces, and by the changes which were observed to take place during the several months of the year, to make an interesting work for the improvement of the juvenile mind. The valuable information, the just sentiments, and the familiar and pleasing manner in which they are communicated, render it worthy the attention of those who are engaged in forming the minds of the rising generation. W. Re-s.

Art. 39. *The Preceptor and his Pupils;* or Dialogues, Examinations, and Exercises on Grammar in general, and the English Grammar in particular. For the Use of Schools and private Students. By George Crabb. 12mo. pp. 203. 3s. 6d. Boards. Boosey. 1807.

Mr. Crabb has divided the subject of this volume into 22 Lessons, in Dialogue, each of which is illustrated by various examinations and exercises. He does not pretend to any improvements;—acknowleging his adherence in disposition, terms, and definitions, to those of Mr. Murray. He professes only arrangement and method, and in this respect the teacher of youth will find the work of considerable service for the junior classes. D°

Art. 40. *Scenes for the Young;* or Pleasing Tales calculated to promote good Manners and a Love of Virtue in Children. By I. Day. 12mo. 1s. 6d. Darton and Harvey. 1807.

In these tales, the necessity of learning to read, the propriety of good behaviour, the value of good humour, and the advantages of diligence and a trust in Providence, are exemplified in a manner which is adapted to the comprehension of children. They form, therefore, an useful little work for young persons. D°

MISCELLANEOUS.

Art 41. *Narrative of the Expedition to the Baltic:* with an Account of the Siege and Capitulation of Copenhagen; including the Surrender of the Danish Fleet. By an Officer employed in the Expedition. 12mo. pp. 307. 8s. 6d. Boards. Lindsell. 1808.

Art. 42. *The Siege of Copenhagen;* or, Documents comprehending an official Detail of the Bombardment of that City, together with a Danish Narrative of the dreadful Calamities suffered by the Inhabitants in consequence thereof; the whole compiled from original British and Danish Papers. By an Officer from Copenhagen. To which is prefixed an historical Account of the City of Copenhagen. 12mo. pp. 115. 2s. 6d. sewed. Hughes. 1808.

A clear idea may be formed, from either of these publications, of our late expedition to the Baltic. The editor of the smaller tract, however, has contented himself with doing little more than reprinting the Gazettes which contained the letters from the officers employed, and that which conferred on them the honours of the peerage as a reward for their exertions. The larger work consists of a rather more extended narrative, and is accompanied with a considerable portion of political reasoning to prove the necessity and justice of the measure. In defending our ministers for this very questionable act, the writer

writer boldly asserts: 'the direct motives which led to it will *no doubt soon* be developed.—the secret articles of the Treaty of Tilsit will be their avengers.'—The work appears, by the date of the dedication, to have been published on the 20th of last January, a very few days before the meeting of Parliament; and the author must have been not a little surprised at the falsification of his prophecy, by the refusal of Administration to produce those Articles, or even to state the substance of them. They still remain a profound secret to the public, which was desired to judge of the measure by referring to them; and the public, on the other hand, is now tolerably well satisfied that they have always been equally a secret to those ministers who so confidently appealed to them.

Art. 43. *Thoughts on the Expediency of distlosing the Processes of Manufactories*; being the Substance of two papers lately read before the Literary and Philosophical Society of Newcastle upon Tyne. By John Clennell, F.S.A. Edinburgh and Perth. 8vo. Pamphlet. Newcastle. 1807.

When public spirit shall generally triumph over selfishness, then Mr. Clennell's proposition will be adopted: but, as long as trade is carried on with views of private gain, so long will the manufacturer, who has a profitable secret, endeavour to keep it to himself; and he will not be easily persuaded that he shall gain more by divulging it. By the grant of Patents, individuals are indeed obliged to make disclosures, which are ultimately advantageous to the public. Mr. C.'s hints are good, but the difficulty will be to get them adopted.

CORRESPONDENCE.

We have received a letter from Mr. Crabbe, the ingenious author of the volume of Poems recommended in our last Number, in which he disclaims any title to the Poem called *the Skull*. He observes that he recollects to have seen, many years since, that this production was imputed to him in our General Index, and he had some intention of writing to us on the subject: but, not having then fulfilled his design, he now finds it expedient to declare that he neither is, nor knows who is, the author of that publication.—We very readily communicate this information, both as a matter of justice, and because we have considered *the Skull* as very inferior to Mr. Crabbe's other compositions. On what authority we originally ascribed it to him, we cannot at this distance of time recollect.

The publication intitled *Ecclesiastice Horæ*, concerning which we sometime since received a letter, has not yet come to our hands.

J. S. of Dundee is acknowleged. We shall make inquiries on the subject.

Errors, Pp. 244, 248, 267, 270, 280, 285, 291, 328, 331.